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THE Annual Meeting of the American Board is to be held in Providence, R. I., commencing on Tuesday, October 3. A notice from the Committee of Arrangements at Providence will be found on the third page of the cover of this number of the *Herald*. There is every reason to anticipate a meeting of special interest and power. The sessions of the Board held in New England are always attended by great numbers, but the meeting this year, coming a week after the close of the International Congregational Council, will doubtless attract an unusual attendance. The presence of prominent men from other lands is expected, among whom may be mentioned Rev. R. W. Thompson and Rev. A. N. Johnson, secretaries, and Albert Spicer, M.P., treasurer, of the London Missionary Society, Rev. Mr. Miyagawa, delegate to the Council from Japan, as well as a delegation from the Hawaiian Islands. With a deep sense of need of divine direction we ask that this forthcoming Annual Meeting may be made a special topic of prayer by all friends of our Board. Arrangements have been made by which those from a distance purchasing tickets, on the certificate plan, for attendance on the International Congregational Council can have the time of return upon those tickets extended till three days after the meeting of the American Board.

The Annual Meeting.

OUR readers will find the Letters from the Missions given in this number of unusual interest. It is cheering to learn from Mr. Clapp, of Shansi, that six native Christians, without any aid from the mission, are preaching the gospel and are proving faithful helpers. Mr. Wilder's letter from Tung-cho reports an extraordinary instance of peacemaking, illustrating also, in a singular way, the character of the Chinese. The story of the chief of Ciyuka, in the West African Mission, is most encouraging, while Miss Stillson's report of work among the miners of Johannesburg, in the Transvaal, will be read with deep interest. Do not fail to read these and other letters.

Letters from the Missions.

MOST unexpectedly the *Morning Star*, whose return to Honolulu was not expected until next February, reached that port on July 14, coming directly from Ruk for the purpose of bringing Mrs. Logan, whose physical condition required immediate attention. Though seeking to make all speed, the *Star* was fifty-six days in sailing from Ruk to Honolulu. The leaving of Mrs. Logan was a sad necessity both for

The Morning Star.

herself and her daughter, Miss Beulah Logan, who, though so young in the service, is actually the senior member of the mission now on the ground, and the only one who has at command the Ruk language, but the sacrifice was made for the sake of the work. The *Morning Star*, after a few repairs, will sail again from Honolulu to complete her voyage through the islands.

From Ponape.

On her voyage down the *Morning Star* had a swift passage of fifteen and one-half days to Kusaie, and thence to Ponape, where she arrived May 9. Mr. Channon, of Kusaie, went on the *Star* to Ponape, where the Spanish governor gave permission for the vessel to enter Kiti harbor. This is the home of Henry Nanpei, the Christian chief and former teacher in the training school. It seems that Nanpei was held prisoner for ten months and his wife and six children for about seven months. They were confined in a small room under a house, and were obliged to buy their own food. No charges were brought against him, but everyone understood why he was imprisoned. The Roman Catholic priests were bitterly opposed to him, doubtless for his steadfast adherence to his early Christian faith, and his unwillingness to aid them in their endeavors to bring the whole island under priestly control. These priests, together with the chiefs of the Jakoit and Nut tribes, who are living close to the Spanish fort and are Roman Catholics, once petitioned the governor to hang Nanpei, but he refused their request. In the petty quarrels which have been progressing for some time, the Spanish armed the Roman Catholic natives and compelled them to fight and sent a gunboat to shell such points as they could reach. Mr. Channon says that at present the Spanish seem to be waiting for their orders to leave, and have no interest in the affairs of the island, and are without food or news of any kind, except such as chance vessels bring them. They are expecting that Germany will speedily take possession of the group. Captain Garland says that "the three tribes, Kiti, Matalenim, and U, would welcome the return of our missionaries at any time. These tribes comprise about three-fourths of the population of the island." Of the Jakoit and Nut tribes he says, "I believe most of them are Roman Catholics for fear of the priests, and if the priests leave that island so will their religion." When the *Star* reached Kiti Mr. Nanpei was busy getting his home settled after his long imprisonment. The natives were overjoyed at seeing the *Morning Star*, and Nanpei said that new missionaries would be received with open arms. He affirmed, moreover, that the work was in good condition as far as numbers and congregations were concerned, but he deplored the lack of missionaries to maintain the spirituality of the workers and the churches. Mr. Nanpei gives detailed statistics showing in the summary that there are seven churches, with five ministers, eleven teachers, 360 church members, and 1,100 in the congregation. At Kiti they are building a very pretty church, entirely of foreign lumber. Sad stories are told of the immoralities of the Roman Catholic priests — one of them, who had been a special persecutor of Mr. Nanpei, having recently died in such a way as to make very clear his profligate life. These reports from Captain Garland and Mr. Channon show clearly that there are no hindrances whatever to the re-opening of the work on Ponape as soon as it can be done.

The Receipts.

With mingled feelings of thanksgiving and deep anxiety we present the statement of receipts for the month of July and for eleven months of our financial year: —

	July, 1898.	July, 1899.
Donations	$31,188.81	$44,562.87
Donations for the debt	276.50	100.00
Legacies	24,003.07	13,951.18
	$55,468.38	$58,614.05

	11 mos., 1898.	11 mos., 1899.
Donations	$377,850.99	$431,495.87
Donations for the debt	25,133.48	1,351.68
Legacies	159,598.44	92,183.21
	$562,582.91	$525,030.76

Increase in donations for eleven months, $53,644.88; decrease for the debt, $23,781.80; decrease in legacies, $67,415.23; net decrease, $37,552.15.

There is solid ground for encouragement and thanksgiving in the fact that the *donations* from churches and individuals during July have increased over $13,000, and during eleven months over $53,000, compared with the corresponding periods last year. But, on the other hand, the receipts for the eleven months from all sources show a total loss of over $37,000. If we try to find comfort in the fact that this deficiency is chiefly in the legacy account, which is always an irregular source of supply, we must remember that it matters little to the missions, which are pleading piteously for help to maintain their work, what may be the cause that their needs are not met. This month of August, or the few days of it yet remaining, are freighted with immense interests to our missionary work. There must be a great gain over the gifts of August, 1898, or the year will close with a greatly increased debt. This peril is before us, but it can be escaped if every one will forward promptly his or her gift, large or small, to the treasurer. We ask God for help, and we tell our friends of the need. Shall not this year of unwonted prosperity in the commercial world be a year in which the Lord's treasury shall be filled full? While the year closes August 31, the books, according to the usual custom, will remain open during the first seven days of September for remittances from a distance. Will all church treasurers see that funds designed for the Board are remitted promptly?

Corruption in China.

Striking evidence of the corruption in the administration of the government of China is seen in an imperial decree, issued July 12, directed against the universal peculation of the officials, describing in detail cases where the government had been despoiled of its proper income. The edict speaks of the dire financial straits in which the country is now placed, and exhorts the officials to be honest and faithful in the collection of the revenue. The whole decree is practically a confession of impotence and a cry of distress, showing most clearly the moral corruption which exists among those who have lauded so highly the ethics of Confucius.

Reinforcements.

CHISAMBA, the Canadian station of our West Central African Mission, is to receive a much needed reinforcement. Dr. A. Yale Massey, who sailed for the mission from Montreal July 24, is a native of Ontario, is twenty-seven years of age, of Christian parentage, of robust physique, a graduate in arts from Toronto University, and in medicine from Trinity Medical College. He has seen service in hospitals and in the mission to the deep sea fishers on the coast of Labrador. With him goes Mr. R. G. Moffatt, who has had such training as will fit him to take charge of the industrial department at Chisamba, such as carpentering, blacksmithing, brick-making, etc. According to the arrangement made with the Canadian Foreign Missionary Society, these men will be supported by that organization, while Dr. Massey will also receive appointment from the American Board. Mrs. Currie, who returned to this country invalided last year, is not able to return to Chisamba this autumn, but Miss Helen J. Melville, who came with Mrs. Currie, will return with these new reinforcements. The work of the Chisamba station is in a most prosperous condition, and, reinforced as it will now be, the best results may be expected. See Mr. Currie's letter on another page in reference to a chief who certainly is not far from the kingdom, if, indeed, he be not within it. The relations between the Canadian Foreign Mission Society and the American Board in the support of the West Central African Mission are most fraternal and happy.

DR. A. YALE MASSEY.

A Lantern Wanted.

WHO has a magic lantern to be sent to East Africa in response to a request coming from that mission at Mt. Silinda? Mr. Bates writes that "such a lantern will be of untold value to us in our work." We shall be very glad to hear from any one who has such an instrument, new or second hand, which he would be willing to give to do missionary work in Gazaland.

Losses by Death.

ASIDE from the death of President Lamson, referred to on another page, the Board has suffered serious loss in the death recently of two of its devoted corporate members. The Rev. Dr. A. E. P. Perkins, of Massachusetts, beyond his lifelong advocacy of the work of the Board, has given a son to this work, Rev. H. P. Perkins, who is now a missionary in China. The Hon. Elisha D. Smith, of Wisconsin, has served the cause of the Board most efficiently, especially in recent years, both by his counsels and his purse. Who will fill the places of these faithful men?

The New Japan.

JULY 17 was a proud day for Japan. It marked the end of a series of vexatious negotiations, continuing for nearly a score of years, during which Japan sought to secure the revision of her treaties with foreign nations. The old treaties, made when Japan was just emerging from her exclusiveness, contained many features which were peculiarly offensive to her people, particularly those relating to extra-territoriality. The western nations have at last shown their confidence in the probity and good faith of Japan, and have granted a place by their side as an equal. Our readers will welcome the paper, to be found on another page, by Rev. Dr. M. L. Gordon, of Japan, in reference to the new treaties and their effect upon missionary work.

The Kumi-ai Churches.

THE Kumi-ai churches of Japan have recently been celebrating the twenty-fifth anniversary of the organization of the first two churches of their number, that of Kobe, organized April 19, 1874, and that of Osaka, on May 21 of the same year. The Kobe church has now a membership of 522 and the Osaka church has 471. It is a significant fact that within twenty-five years since the first Kumi-ai church, consisting of eleven members, was formed, the number of these churches has increased to seventy and the membership to 10,046.

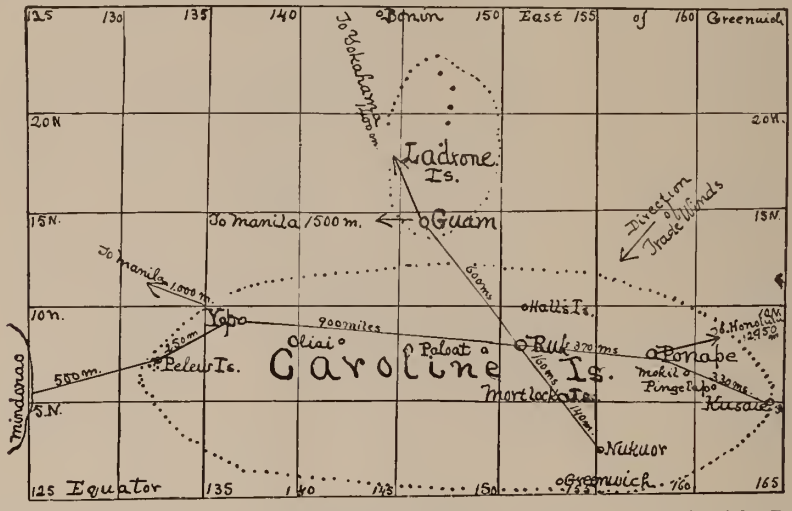
Riots in India.

MR. HAZEN, of Arrupukottai, in our Madura Mission, writes of some extraordinary riots which have occurred in the Madura and Tinevelly districts, and he describes it as an uprising of several of the castes to humble the Shanars. These Shanars are considered as outcastes, but are a thrifty and industrious people, and are becoming so rich that they have aspired to claim equal privilege with caste men in entering the Hindu temples, a right denied them hitherto. They have also assumed the sacred thread and wear jewelry after the manner of some of the high castes. To rebuke and humble these Shanars the other castes united in sending bands of 200 or 500 or 1,000 people to plunder and burn their houses. There was much blood shed, the bazaars were closed, and the streets were deserted of women and children. Mr. Hazen mentions a curious fact that the Christians were not generally disturbed, and that for once it was safe to proclaim one's self a Christian. Occasionally, when a man claimed to be a Christian and his statement was questioned, he was put through an examination and made to tell where Christ was born and to repeat a few verses of the Scriptures before he was allowed to pass unscathed. It proved a splendid time to abjure caste and for the Christians to let their light shine. Mr. Hazen anticipates good results from these present disturbances.

The Doshisha.

On the day after the new treaties in Japan went into effect, a meeting of the newly organized board of trustees of the Doshisha was held and a new president and dean for the institution were elected. A cable dispatch brings these tidings, with the simple information from the mission that the persons chosen were satisfactory. We are sorry to go to press prior to the receipt of letters giving us the names of the new officers and the facts concerning the election. But it is most gratifying that these positions have been filled by men who are satisfactory both to the Japanese and the missionaries of our Board.

The rough sketch map below will show at a glance the geographical relation of different points in our Micronesian Mission to the outside world. This sketch map was prepared for an eight-page leaflet entitled "A Call for



Missionary Advance in the Pacific Islands," by Rev. Francis M. Price. Copies of this leaflet will be gladly forwarded to any who may apply at the rooms of the American Board.

The Peace Conference.

Though the item is not in the line of foreign missions, we cannot forbear alluding to the conclusion of the Peace Conference at The Hague. It is reported that the Czar is deeply disappointed over the results of the conference, possibly because he had hoped that should any proposition looking toward disarmament prevail his nation might be relieved from a gigantic tax upon its resources. This hope, if such he entertained, was in vain, and other hopes, which have been cherished somewhat widely, have failed. But notwithstanding all disappointments, much has been secured in the interests of peace, and so for the furtherance of the Kingdom of God. The nations have not bound themselves to submit their disputes to arbitration, but the way for such arbitration has been opened as never before, and the moral influence of the arrangements which have been made will surely render wars more infrequent, if it be too much to anticipate that they will be altogether prevented. There is great reason for thanksgiving for what the Peace Conference has achieved.

The Outlook in South Africa.

A MISSIONARY among the Zulus of South Africa writes hopefully of the outlook in their work. The people are recovering in some degree from the disasters caused by the rinderpest and the ravages of locusts, though these plagues are by no means withdrawn. But better than the improvement in outward things are signs of a quickened life among the people. "All over the country," writes the missionary, "it seems as if a great movement is going on in the hearts of the people. There is a sort of heaving in the mass, a certain kind of restlessness which seems indicative of change, and through it all a great readiness to hear the Word of God, so that we cannot but feel that the time is near for the reaping of a great spiritual harvest; but, alas! the laborers are few."

From Mardin.

DR. THOM, of Mardin, reports that in his medical work during the year 1898 no less than 7,592 patients were treated, 213 of them surgically. As in all other places where medical work is carried on the results in spiritual lines have been most cheering. Dr. Thom reports that he has charge of a Sunday school, and that whereas formerly the number present rarely reached 200, now it is in the neighborhood of 400. Prayer meetings which have followed the Sabbath school have resulted in much good. A sunrise prayer meeting, held each Tuesday morning, has increased in numbers from a dozen attendants to over 150, and instead of the former difficulty of securing two or three to participate in the meeting, the only difficulty now is to secure time enough for all who wish to take part.

A Needed History.

THE two volumes of the history of the London Missionary Society, by Rev. R. Lovett, cost the author four years of painstaking labor, and the volumes are universally commended for their completeness and accuracy. In responding to a vote of thanks of the directors of the London Society for the excellent work he had done, Mr. Lovett said he "now felt qualified to begin to write the history, and had the directors given him five years in which to read the correspondence, five years for visiting all the stations and another year or two for pondering principles, he would then have been in a position still better to write the real history of the society." The question is sometimes asked why a full history of the American Board has not been prepared. If any friend or friends will provide the means to set free some competent person that he may devote some three or four or more years entirely to the preparation of such a history, a very valuable and much-needed history might be secured.

Better Than Flowers.

A RECENT number of the Paris *Journal des Missions Evangeliques* contains the following paragraph: "In the list of last month's gifts one sees with emotion the mention of a sum of 1897 francs (more than $379) received, according to the wish of Elizabeth Wennagel, instead of flowers for her grave. Our young sister, before her end, wished that no one might send any flowers, but that the cost of those which might have been bought could be given to missions. The news of this desire spread among her friends and they all deferred to it. Her parents know that they have our fraternal sympathy. They have only consented to the publication of these lines in the hope that such an example might inspire other children of God upon their bed of death."

DEATH OF PRESIDENT LAMSON.

With profound sorrow we bow before that Divine Providence which has taken from earth the honored President of the American Board, the Rev. Charles M. Lamson, D.D., who died suddenly at St. Johnsbury, Vt., Aug. 8. The tidings of his death reach us after the pages of this number are filled, and we can here give little more than an expression of our deep sense of loss. The blow falls most unexpectedly, for Dr. Lamson was in the prime of his

vigorous manhood, and we naturally anticipated from him many years of service. Alas, that this is not to be!

Dr. Lamson was born in North Hadley, Mass., May 16, 1843, and after graduation from Williston Seminary, in 1860, and Amherst College, in 1864, he became instructor for one year in Williston and for two years in Amherst. He subsequently prosecuted his studies abroad, chiefly in Halle, returning to enter upon a pastorate at North Bridgewater, Mass. (now Brockton), in 1869. Two years later he was installed over the Salem Street Church in Worcester, which he served for fourteen years, going thence to St. Johnsbury, Vt., where he remained eight years until called, in 1894, to the pastorate of the Centre Church, Hartford, Conn., to succeed the Rev. Dr. George L. Walker. In

these several fields of labor he greatly endeared himself to those to whom he ministered, and won a high place in the esteem of the churches far and near.

Others will speak of Dr. Lamson as a pastor and preacher and scholar; it is for us to testify how well he served the cause of missions. Always forceful and eloquent in his advocacy of missions, both at home and abroad, he has for years been recognized as a wise counsellor in these lines; and when, in 1897, on the retirement of Rev. Dr. Richard S. Storrs from the presidency of the American Board, a successor must be found, the choice fell most harmoniously on Dr. Lamson. The position was accepted reluctantly, yet with the utmost modesty and grace. No one who heard his brief address on taking the chair will forget his sentence about "not being called to fill Dr. Storrs's place, but to fill a place." That place he has filled most efficiently and nobly. His addresses in behalf of the cause have been numerous and able, and his counsels most helpful. He has united heartily the constituents of the Board, representing the best elements in our ministry and in our churches, winning their love and admiration.

In our profound sorrow over our loss we must remember that the cause our President advocated still lives, and that He who raised up this servant for the high position he filled, can and will raise up others to succeed him, and to labor as he labored for the Kingdom of God on earth.

THE EVANGELICAL CHURCHES OF CONSTANTINOPLE.

BY REV. JOSEPH K. GREENE, D.D.

SURVIVAL under discouraging circumstances expresses, in a word, the history of the churches of Constantinople.

Travelers who come to Constantinople are happily impressed by the magnificent sites and the beautiful buildings of Robert College, the American College for Girls, and the Bible House. They see, however, no Protestant churches, and hastily conclude that missionary effort in Constantinople is confined to educational and literary work. A respected deacon of Park Street Church, Boston, who was here some years ago, expressed his judgment in almost the above words. Fortunately he was persuaded to remain over the Sabbath, and on that day went with the writer to several Protestant services and to the Sunday school, of some four hundred pupils, at Gedik Pasha. On the way back to his hotel he said that he was very thankful that he had remained, for otherwise he would have gone away with quite a wrong impression of the work. Yet our friend had opportunity to see only a part of the ten regular evangelical services of the Sabbath, in the Armenian, Greek, and Turkish languages, not including the regular religious services in English in the two colleges. Of course, the impression on our friend's mind would have been much stronger could he have seen the evangelical worshipers, averaging from six to eight hundred, gathered together in one well-appointed church; and still stronger would have been his impression could he have known that these native Protestants represent a survival under the most discouraging circumstances.

In the first place, no one of the three evangelical churches of Constantinople has ever had a house of worship of its own. The first Armenian evangelical church, organized in 1846, has from the first been dependent for a place of worship on the kindness and forbearance of the German and Dutch embassies. The congregation, however, has had the use, first of the German, and now for many years of the Dutch, chapel for only one hour of the Sabbath, and has had no place whatever for a Sunday school or for week-day religious and social gatherings.

The second Armenian evangelical church, organized in 1850 in the Langa quarter of old Stamboul, and hence called the Langa church, up to 1894 worshiped in private houses, and since then has made use, when the weather would allow, of a rough board structure, without floor, ceiling, or glass windows, erected in a single night some weeks after the earthquake of 1894. This structure, which the police have ever been watching for a pretext to pull down and on which they permit no repair, stands on a beautiful site in the quarter called Gedik Pasha, a site purchased in 1880 for the erection of a church. A large part of the sum necessary for the erection of the church was given years ago by a devoted friend of missions, but to this hour permission to build has been sought in vain from the Turkish authorities. In rain and shine, in heat and cold, the devoted congregation crowds into this rough shanty, shown in the cut opposite, for an hour's service on the Sabbath, but has no suitable place of its own for a communion service, Sunday school, prayer meetings, or social gatherings.

The Greek evangelical church, organized in 1888, has also been a beggar, and has the use for one hour on the Sabbath of the little chapel of the Swedish legation. It, too, has no place for a Sunday school or a week-day meeting.

That under such discouraging circumstances these three churches, composed mostly of persons in very moderate circumstances, at first persecuted and then frowned upon by the old churches, living in the atmosphere of a very worldly and pleasure-loving city, should not have disintegrated and disappeared, but, on the contrary, should now have a total membership of 265 men and women; that, in spite of the losses and terribly hard times of the past four years, the first Armenian church should be still maintaining preaching at its own expense, that the second Armenian church should be paying more than half of the salary of its pastor, and that the Greek church of forty-five members should have contributed $220 a year for religious and charitable work — these facts prove that the evangelical Christians of Constantinople love the truth and prize the gospel of our Lord Jesus Christ. Had they been influenced by any mercenary motive they would long since have gone back to the old churches; and the fact that even in the second and the third generation, without a church edifice, without a Sunday school or a common school of their own, they still cling to the gospel and maintain evangelical preaching, with very little help from the Board, affords the best evidence of the presence of the Spirit of God and of the perpetuity of the work.

It does one good to worship in the rough shanty at Gedik Pasha, with feet on the ground and eyes looking up through the cracks and the open

windows to heaven, to listen to the burning words of the devoted pastor and watch the earnest faces of the young people who compose the congregation. Had this church a suitable place of worship there is no doubt that the audi-

THE BUILDING WHERE THE LANGA CHURCH WORSHIPS.

ence would soon be doubled and would speedily become a strong and self-supporting body. The same happy result would doubtless follow in Pera, the large quarter where the Europeans mostly reside, had the first evangelical church a suitable house of worship there. Encouraged by the fact that these

two evangelical churches have held on their way so long and so bravely, that both these churches have sums safely invested, the gifts of native and foreign friends, which would go far towards erecting two suitable edifices, and that the second church has at Gedik Pasha a very beautiful site, let their friends in America pray to the Lord of Hosts that he may favor this branch of Zion and may prosper these evangelical brethren in their efforts to build houses for his worship.

MRS. MARY L. PEABODY.

FIFTY-EIGHT years ago, on April 29, 1841, Rev. Josiah Peabody and his wife, Mrs. Mary (Herbert) Peabody, embarked from Boston for Turkey as missionaries of the American Board, and for fifteen years they labored together in Erzroom. Subsequently, in 1856, they removed to Constantinople, where they remained five years, till failing health compelled them to return to the United States. Mr. Peabody died at Stamford, Conn., June 20, 1873, and Mrs. Peabody afterwards removed to Los Angeles, in California. When the large Armenian colony settled at Fresno, California, Mrs. Peabody and family went thither and was most joyfully welcomed by some for whom she and her husband had labored in Erzroom. It was a remarkable circumstance that one who had gone nearly half way round the globe to be a missionary to a needy people should, on returning, find so many of these people coming to reside near her so that she could minister to them effectively, as she had on former days. After two years spent at Fresno, Mrs. Peabody returned to Los Angeles, where she died on June 27.

MRS. PEABODY.

She was a woman of much strength of character and of earnest devotion. An incident in their life while at Erzroom illustrates her courage and vigor. They were turbulent times in that section of Eastern Turkey, and among the most dreaded foes were the Bashi Bazouks, quite as much to be dreaded as are the Koords of more recent days. At one time news came that these

Bashi Bazouks were descending upon the city for plunder, and the people fled in every direction. But though entirely without human protection, the missionaries determined to remain. Was there nothing to be done to turn aside the dreaded plunderers? It occurred to Mrs. Peabody that an American flag would be some protection, but there was no such thing to be found. "Then I will make one," said she, and picking up such pieces of red, white, and blue cloth as she could find, she made a flag, attaching in one corner thirteen patches of white cloth for stars. The flag was raised on the top of their house, under the folds of which they stood watching the progress of the Bashi Bazouks as they drew near over the hills.

THE PROTECTING FLAG.

That mob of soldiers looked upon the flag with wonder, hardly knowing what it meant, but it was enough to turn them aside from their purpose. The next morning they were gone, and not only the missionary family but the city was saved from destruction. We are glad to give here a photo-engraving of this excellent woman, who lived to be eighty-two years of age, and also of the flag she made under such peculiar circumstances.

JAPAN'S NEW TREATIES AND THEIR EFFECT ON MISSION WORK.

BY REV. M. L. GORDON, D.D., OF KYOTO.

In July Japan's new treaties with all the great Powers went into operation, and she for the first time took her place as an equal in the family of nations. This was a proud day for her, one of the greatest in her history. It was the highest possible public acknowledgment that her period of tutelage was ended and that although her first steps in the path of civilization had been short and uncertain, she had made real progress, and was now worthy to be received into international fellowship.

Hitherto American and European residents of Japan have been subject to the laws and courts of their respective countries and have not been directly amenable to the government of Japan. By these new treaties these extra-territorial rights are waived, and foreigners are now subject to arrest, imprisonment, trial, and punishment by the Japanese authority.

It has been frequently pointed out that this is the first time in history in which the white-skinned, occidental, Christian peoples have put themselves and their belongings under the rule of a yellow-skinned, oriental, non-Christian people. Why should this distinction have been accorded to Japan while still

denied to such countries as China, Korea, Siam, Persia, and Turkey? The answer is that though oriental geographically, Japan is, in her government and laws, an occidental nation; and that while the vast majority of her people are Buddhists and Shintoists the national ideas are, to a considerable extent, Christian.

While China, for example, has no postal system, no popular education provided at public expense, and no representative government, Japan's postal and educational systems have a high degree of excellence, her laws and courts are modelled on those of Christian lands, and many of her jurists have been educated in Christian schools. She has a national parliament, government through a responsible cabinet, and a public press which, although far indeed from ideal, is active and zealous for the public weal. In all this we see not only the influence of occidental thought, but the influence, direct and indirect, of Christianity as well. Some of Japan's most influential journalists are avowed Christians, many others are confessedly following Christian models, advocating Christian ideas. The Red Cross Society, the humane treatment of the enemy's wounded and prisoners during the war with China, the efforts at prison reform, including as they do the appointment of Christians as high prison officials and of a Christian minister as a professor in the newly-founded school for prison officials, shows only more directly the way in which Christian ideals — despite opposition and frequent set-backs — are permeating the thought and life of new Japan.

Enough has been said to explain why Christian governments have granted these privileges to Japan and why missionaries, not without some misgivings, it is true, are ready to submit themselves to Japanese law. Another question is, How will this change affect mission work?

Just what the effect will be upon mission schools it is too early to say. There is a very marked division in educational circles and quite a sharp conflict of opinion. Some would have regulations which would practically close all mission schools; others are far more liberal and would give increased freedom to missionaries. The result is uncertain, but I think the tendency toward freedom will prevail.

In other respects the results are sure to be good. The trouble and annoyance of years over passports will be a thing of the past. The missionary can now travel wherever and whenever he desires without saying, or allowing others to say for him, that he goes "for health or scientific purposes." He can buy or rent a house directly from the owner, without the dangerous and annoying fiction of securing it in the name of some Japanese. If he establishes a school or opens a preaching place, he can be the head of it and manage it as his conscience dictates. These are but a small part of the gains.

The operation of the new treaties is sure to produce quite a change in the minds of the people. Indeed, this is already present and growing. "Japan for the Japanese," is already giving way to such expressions as "Cosmopolitan Japan." Equal treaty rights will make the people less sensitive, less morbidly nationalistic, and more desirous of filling worthily the high position accorded them. "Mixed residence," which, to the Japanese people, is the chief result of the new treaties, will constantly keep before them the thought that Japan

cannot live in isolation, but henceforward for good and for evil her destiny is bound up with that of the world. And this thought will hasten reforms. It will bring about a better administration of the laws. It will help prison reform. It will hasten the downfall of idolatry, which many of them already know to be a disgrace to them in the eyes of the world.

All these things will aid the work of the missionary. Indeed, the Buddhist priests greatly fear that the new treaties will turn many toward Christianity, and they have sent emissaries all through the country to try to prevent such a calamity.

In one way, however, the new treaties may greatly injure the missionary cause. They may send into the interior an increasing number of Europeans, who, while looked upon as Christians because of their birth in Christian countries, live in open disregard of the teaching of Christ.

LETTERS FROM THE MISSIONS.

West Central African Mission.

KANJUNDU, THE CHIEF OF CIYUKA.

SOME account of this chief, whose residence is not far from Chisamba, will be found in the *Missionary Herald* for February last, page 73. Mr. Currie now writes from Chisamba: —

"You will be glad to know that the chief Kanjundu has come back from the Barotse, to all appearance more determined than ever to live for Christ. The caravan brought out 114 head of cattle. Of these twenty-eight head were for me, and the chief has placed fifteen head in my care. My share will pay all the expenses of the teachers' rent and thus make the effort self-supporting, besides providing us with food and draught animals. Several of the young men finished the primer on the journey. Worship was conducted daily before they left camp; all witchcraft, etc., was dispensed with. Some of their experiences were trying. The price of cattle was high. The rivers were much swollen. The chief says: 'Blessed are the parents who begat such a son as Lumbo. He knows only a straight path before him, and neither turns back nor goes crooked. He fears neither man nor beast. When he sees a thing to be right he will do it.'

"The young men of the chief say the chief never kept his temper so well on a journey, and they were glad he has learnt the new way. He rested at his ombala two days and then came to attend the week day prayer meeting at the station and remained with us over Sunday. We consulted on many things. He had left three women in his compound, all with infants born to him. He had told them that on his return he would choose one for his wife and put away the others. He wanted to know what he should now do. I told him my place was to explain the laws of God. He must do what he saw to be right and not simply what I told him, but whatever he did, let it be with his heart, and if he turned any away be sure to treat them kindly. He replied: 'Yes, the board has been hewn, and is ready for the plane. He would try to finish it.' He would not say he had accepted Christ until he had begun to obey all the laws of the Christian life. To only one of the three women had he been really married, and she was willing to renounce heathen practices, but he had given her some more time to consider the matter. The others had agreed to submit, but wanted to know

what they would do with their children, and, indeed, all insisted that he must choose one of them.

"There is promise of many changes at his ombala. Most of his young men are not married by native customs to the women they live with. He is now urging all to choose wives. He is looking for wives for his son and a nephew in our school. A daughter who was living at Cisinja he sent for and insisted that she must attend school at his ombala, for he said he would not marry her to a man who had not heard the truth. He is now preparing to build a three-roomed adobe house for himself, and plans also to put up a house for the teachers. He also plans to have his young people build about him, much as the young people have done here at Chisamba. I am to lay out the villages during my next visit, and his young men will make the adobe ready for the boys from here to build. What a lot of work there is ahead of us this dry season! The chief says that he does not intend to go or send to the interior for trade inside of three years. He wants to build his place and keep his young people in school, and as a first step he has placed about five hundred dollars in my care and is seeking the means to pay for doors, windows, etc., from the sale of cattle, etc., he has on hand. It will be my aim to help him make the most of his means. Last Sunday the people had to meet outside, as the schoolhouse would not nearly hold them. Kanjundu is now having a partition taken out to make more room. For weeks past we have had at service from 300 to 400 every Sunday. When to these you add Ciyuka congregations and the congregations in the several preaching places, you will see we are preaching to quite a number weekly, and there are also young men on the road to the coast with over 100 carriers to whom they are trying to make known the truth."

East Central African Mission.

GROWING INTEREST.

REPORTS from Mount Silinda state that there was an enormous rainfall during the month of February, measuring not less than twenty-nine inches. Fevers of a severe type followed the excessive drenching, especially among the natives and Zulu helpers. The white missionaries, however, have had fairly good health. Mr. Bates writes: —

"We have lately been busy examining the candidates, some fifteen in number, who are seeking entrance to the church. All of them showed good evidence of a change in their lives, but it was decided by the church to receive at this time but four of the number, letting the others, many of whom are quite young, wait till they were better grounded in the great facts of the Scriptures. All of the present members are able to read the Bible in their own tongue, and the four about to join also can read. It is an especially interesting fact that one of the white pupils in Miss Gilson's family of girls will join at this time, at her own request, and with her parents' consent. Her father was one of the most bitter opponents of a mixed school for blacks and whites, who scoffed at the idea that we would draw any pupils from the white settlers. Two of his daughters are among our pupils now, and without his opposition one now joins our native church.

"We feel that there is a growing interest among the natives all about us, as many are asking questions that indicate that they are dissatisfied with the old life and would enter the new but for the terrible struggle to give up some of their favorite customs, notably the drinking of beer and the taking of more than one wife. The seedtime has been long among these people, but the harvest time is surely drawing near."

PROSPEROUS SCHOOLS.

MISS GILSON writes: —

"At Mt. Silinda we have over one hundred pupils in daily attendance. Thirty of these come from kraals on the farm one and two miles distant from the station. They are taught in the afternoon by two of the boys who are in school during the morning. I direct them as far as I have time and strength.

"The other department of the school consists of two missionary children, the children of European settlers, of Zulu evangelists, and, during this term, of sixty-two boys and girls coming from heathen homes. Many of them come from places one hundred and fifty miles distant, two from the vicinity of Lake Nyasa, who have been taught in one of the schools of the Livingstonia Mission. All the children of the settlers, and the native girls, with one exception, are under my care out of school hours. A few of the boys find employment in the families of the missionaries and the Zulu helpers.

"Mr. Bates has under his supervision the remainder of the boys out of school hours. They occupy four huts near his home. Mr. Bates superintends their work, has a Bible class with them four afternoons each week, this in addition to the half hour given to the Bible in school every morning. When we speak of the Boys' Boarding Department we mean the boys with Mr. Bates. We have seven grades in the school, the most advanced corresponding to the highest class in a grammar school at home.

"The outlook for the work was never so encouraging as at the present time."

Zulu Mission.

JOHANNESBURG.

MISS STILLSON, of Inanda, has been temporarily transferred to aid Mr. Goodenough in the work at Johannesburg. This inland station, it will be remembered, is between three and four hundred miles from Durban, and 6,000 feet above tide water. Miss Stillson speaks of Johannesburg as having a cool, healthful climate, the first impression on reaching the place being that it resembled a new city in one of our Western States. It has street cars, electric lights, uniformed police, and some imposing buildings. Thirteen years ago there was no sign of a town where ten years later there was a city with a population of 102,000. The barren plain has become a populous city. Along the gold-bearing reef there are about one hundred mines, employing 100,000 native black men, besides a great number of white miners. These black men come from every part of South Africa, while there are several hundred Americans there, thousands of East Indians and Chinese, and in such numbers that they have their own temple for heathen worship. It is a striking fact that amid the many tongues spoken by the members of different African tribes gathered at Johannesburg, Zulu is understood by the majority. This gives a great advantage to our Zulu speaking missionaries from Natal. From Miss Stillson's long and interesting letter we take the following account of the compounds connected with the different mines, in which special opportunities are afforded for reaching the native Africans. From a small photograph of one of these compounds we reproduce the photo-engraving on the cover of this number. Miss Stillson says: —

"Many of these men will return after a year or two to their scattered and distant homes, and will carry this same good news to their friends. The opportunities and possibilities of this field are limitless, while the laborers are so few. These men do not bring their families, but live in sort of barracks, called compounds, and remain for a contract period, usually one, two, or three years. These compounds are situated near each

of the mines, a great sunny court, inclosed on the four sides by the line of low rooms, built of stone or corrugated iron, in which the men sleep, six or eight in each one. In this sunny yard they eat, often sleep, and spend their time when off duty. The men work in regular shifts of eight hours each, night and day, so that we may enter these compounds at any time and find an audience ready to listen. In this yard we may see immense iron tanks of drinking water, bathing pools, etc., and, near the center, the cookhouse, where their corn meal mush is cooked in great caldrons and at regular times dealt out to the long lines of men in plentiful but no dainty fashion. They are allowed to supplement this by various articles of food they may purchase for themselves. Outside and near by there is a hospital where the injured and sick are cared for in some measure.

"With few exceptions these compounds are open to the preaching of the gospel. Each Sunday morning, and sometimes during the week, we visit three or four of these compounds within walking distance, and hold several short services in the open air. Perhaps you will be interested in a little account of

A SUNDAY'S PROGRAMME.

"A charming day — the country in its freshest dress after the recent rains. After breakfast and a season of prayer, together with our native helpers and interpreters, about nine o'clock we set forth. Our party consists of Mr. Goodenough, who has charge of the work here, a missionary lady and myself, Joel, our good Zulu evangelist, teacher, and interpreter, and two or three other native brethren. This is the first Sunday we have had the baby organ, and it proves a great aid in drawing an audience. Two of the men carry it and we set forth to the nearest compound, about ten minutes' walk. Only a small number are employed in this mine, but as we begin to play the organ and sing, a group of seventy-five or eighty gather near. Sitting or squatting on the ground they listen respectfully while Mr. Goodenough and then Joel tell them of the great God who loved them and sent his Son to die for them. Another hymn and we move on to another mine, only a few rods distant. In this one we have often found it difficult to get a hearing, but the organ is a novelty, and they quickly gather. Here we take our stand, in the shade of the hospital, where, through the open windows, the poor fellows — one of whom has had his leg taken off — can hear also. About 150 gather in this group and give quiet attention.

"Leaving this place we walked about three-fourths of a mile to the Robinson compound, one of the large ones in this vicinity, where the number of natives employed is estimated at 2,500. Here, in different parts of this large enclosure, we held four different services, members of our band speaking the gospel message as the Lord gave it. The four groups of men who listened in this compound aggregated between five and six hundred. It was now past twelve o'clock and we returned to our little home in Mayfair. We had our dinner and a little rest, Mr. Goodenough leaving early to go to the other side of the city, about three miles, to preach at the native chapel. At three I conducted the meeting in the schoolroom close by, where about fifteen were gathered, of saved ones and those whose hearts are turning to the Lord. At 4.30 we all met at the Market Square, a large open space in the center of the city, where a very large crowd was gathered, and we held another open air service, the seventh of the day. Another gospel meeting in the evening in the schoolroom, led by Miss McClary, rounded out the day — a day of the Lord's presence and blessing, wherein a large number of heathen people heard the gospel message. This is about our usual Sunday programme.

"We aim to spend at least two afternoons each week in visiting the com

pounds, and did strength and other duties permit, could readily spend our entire time in this compound work. Evangelistic meetings on Wednesday and Saturday evenings and night school four evenings of the week, taught by Joel, give opportunity for further help to those who receive the gospel message, and who desire to learn. There is wonderful joy and inspiration in thus preaching the gospel to those to whom it comes as a piece of *news*."

A REVIVED CHURCH.

MR. AND MRS. F. B. BRIDGMAN were assigned to Imfume Station in August last, and found the church in a very sad condition, rendering necessary the entire revision of the rolls. After personal labor, many were suspended and others cut off, until the church, though reduced in numbers, was purer and stronger. Subsequently, of thirty new candidates for admission, nineteen were received, all but two of them on confession of their faith. Still later, in common with all the churches of the mission, a week of fasting and prayer was observed, of which Mr. Bridgman writes: —

"It was primarily a self-denial week, for the purpose of contributing to the debt of the Zulu home missionary society. We expected also a time of spiritual refreshening, and we were not disappointed. In response to our urgent invitation, Mr. Wilcox came to help us, and remained two weeks. His words were greatly blessed. Two meetings were held daily, in the early morning and late afternoon, the latter being afterwards changed to evening during moonlight nights. Of this series of meetings, which continued altogether for five weeks, I may mention several incidents.

"Once we had invited the people to come together for the morning service at dawn or about five o'clock, instead of at sunrise, the usual hour. But that night we were startled from sound slumbers at four o'clock by the powerful tones of a recent convert, announcing that the people were waiting for us. This man, who has been one of the most hopeless drunkards at Imfume, had walked three miles through the darkness and dripping grass. The next morning the people were again before us, we being awakened at 2.30 by the voice of prayer and praise in the chapel near by.

"In spite of repeated invitation it was painfully noticeable that many were purposely keeping aloof from all the services. But if they would not come to the meetings our hearts were moved to take the meetings to them. I well remember one evening when, after a service of prayer and song, the entire audience on leaving the church went singing up the hill to the home of a back-slidden neighbor. There in the moonlight, gathered about the door-steps, we had an earnest meeting. Besides several others, our friend's wife broke down, confessed her sins and asked forgiveness. But the man himself persisted in his proud and self-righteous spirit — a sad illustration of what was so common amongst us, the twofold effect of the truth, a savor of life unto life and of death unto death.

"On several occasions meetings were held at some of our preaching places in the kraals a few miles distant. One of these services was appointed at the place of a large beer-drink. We expected considerable opposition, but the drinkers all left their beer and gave the old, old story two hours' attentive hearing. While we were not gladdened by any who confessed Christ for the first time, the Lord blessed his word, weak hands were strengthened, and feeble knees confirmed. The testimonies of some of the women and girls, still in their heathen garb, who are struggling to lead Christian lives amidst the opposition of relatives and the degradation of the kraals, were most touching."

Mr. Bridgman says that the meetings, while marked by real earnestness, have

been happily free from excitement, and many have been hopefully converted, and apparently one of the best fruits of the awakening has been the removal of all strife, so that harmony now exists within the church.

Marathi Mission.

CALLS FOR HELP.

MRS. BISSELL, of Ahmednagar, writes of a burden laid upon them by calls from a village which lies in territory regarded as belonging to the Society for the Propagation of the Gospel. For this reason the first calls were not responded to. Later on Mrs. Bissell writes: —

"A delegation of eight or ten men came the whole twelve miles with an earnest petition from the entire Mahar quarter that I should undertake the work of their instruction, assuring me that nothing was being done for them by others save the visit of a catechist once or twice a year. I then complied with their request, went myself with my Bible women a number of times, and also sent my agents to them. Many seemed ready to profess Christ, and on the occasion of a little camp meeting held in that vicinity, twelve adults came forward, were examined and baptized. After that I sent a man and his wife to live and work among them."

To this the S. P. G. objected, and asked that the agent be removed, but when this was done no one was sent in his place. Later a large number of people from the village united with the church at Pimpalgaw, three miles distant. The S. P. G.'s were then asked to send some one to teach these people, but as they had no one to send they assented to the replacing of the catechist and his wife who were there before. Mrs. Bissell writes —

"These laborers are doing very well in teaching the adults, but what of the twenty-eight baptized children? They should be taught. They haven't even a rest house for a school. I have put a bit of thatch roofing in front of the catechist's house, making a sort of veranda, in which the women can meet and be sheltered from sun and wind while being taught. They have themselves managed to erect some kind of a structure for their prayer meetings and a class of young men who cannot study by day but form a night school. There should be a real teacher and a good schoolhouse. But I cannot do more for them. I have already two schools in advance of last year, with no additional funds."

Mrs. Bissell refers to the "inexpressible need" of houses as well as teachers in the district of which she has charge. At Pimpalgaw, for instance, the church has some 230 members, but the rest house will not hold one-fourth of that number, and the congregation is scattered. Schoolhouses and homes for the preachers, costing from $200 to $300, are required in several places. The people cannot do more than they are now doing. The matter of self-support is pressed upon them constantly, but Mrs. Bissell says: "We cannot say a great deal when we know that so many of them have not had more than one scanty meal a day, and that this has been the case with some of them for months."

Foochow Mission.

ING HOK — THE FOOCHOW SCHOOLS.

MISS NEWTON, of Foochow, who has recently visited Ing Hok, sends the following notes of what she saw: —

"Mr. Goddard seems to understand the country people and get near them. The woman's hospital adds another attraction, and the woman's school has

been opened since I was there. I think they have made the best of the few native workers at hand, and the station is in splendid order. Naturally, a large proportion of the young people who come to Foochow to be educated are drawn aside into other work, and do not care to return to the country districts where they are so much needed, but one of our graduating class for this year is from that region, and she expects to return there and be ready for the new girls' boarding school which will draw in many girls who cannot come to Foochow.

"The pressure in our schools at Foochow was never so great before. I have ninety-eight girls, and two who have been detained will be received if they come. We are crowded much more than ever. I had to refuse a great many, and it was very hard sometimes to resist the pleading of the parents, who thought I might take one more. Nineteen are studying English, and others wished to begin, but had to be put off till next year. Miss Bement is kindly helping with the English class, for which I am very grateful, but of course it is only for a short time. Miss Garretson is still at the Anchorage, and the schools there are full.

"We are very grateful to the Board and the churches for sending the new recruits for Shao-wu, and a lady for Pagoda Anchorage, as well as for the workers promised for the city, but if Ponasang's turn does not come soon I fear we shall all utterly fail, to say nothing of the injury which must come to the work. Teachers are so abundant in America, is there no college ready to send us one of its graduates, and to assume the support? I trust the new lady will have some knowledge of music. We have twenty-six organ pupils this term. Mrs. Kinnear kindly takes twelve of them, but we have to get on with the rest as best we can. I do not mean to fill this letter with complaining. I am very happy, and the work is a continual joy. The older girls are a great comfort, and are helpful in many, many ways. Thirteen of our number united with the church during the last school year, one in vacation, and seven more have asked to be received at the next communion service."

North China Mission.

YU-CHO. A PROMISING CONVERT.

In January last Mr. Roberts, of Kalgan, went to reside for a half year or more at Yü-cho, that he might see what could be done in behalf of the evangelistic work in that district. Yü-cho is eighty-seven miles south-southwest of Kalgan, in a very fertile and populous valley seventy miles long and from ten to twenty miles wide, the city having a population of 40,000. Many Christians from Kalgan live in the district. Twenty-five or thirty years ago it was a station of the American Board, and Messrs. Goodrich, Pierson, and Treat resided there. Mr. Pierson was mobbed here in 1873. The project of reopening the place as a station has often been suggested, but lack of funds has prevented the accomplishment of the plan. A native preacher is located here, and a Bible woman. In reporting these facts Mr. Roberts says: —

"Since arriving here, January 14, I have preached every day on the street, holding daily evening meetings, and receiving many visitors, to each of whom I try to impart some portion of the divine truth, and some impulse to live a Christian life.

"Last year we baptized and received thirteen new members, and received sixty persons on probation. On January 1 six schoolboys were welcomed to church membership. They are good boys, have been in our school several years, and on probation a year or more. On the way to Yü-cho I baptized a man at Ching Kô

Ta. Since then three persons have been received on probation here.

"Our latest convert is Mr. Lan Hsü Yeh, a blacksmith about twenty years old, who first heard the gospel from a student-helper, Chao Ting Kuei. His home is near this chapel, and he comes every day to listen and to read. He bought a primer, and, although he could not read before, he has read the book through, mastered almost all the characters, and committed half of the book to memory, all in *seven days!* Meantime he has endured some persecution at home. He is one of the happiest young men I ever saw. A number of his fellow-craftsmen come to our meetings. To have helped one such young man in starting on the heavenly road is enough reward for coming to Yü-cho.

"My nearest missionary neighbors are fifty miles away, which is far in a region devoid of railroads. There are twelve Christians who live here, and four others who are here temporarily. We have Sunday school pictures of the life of Christ hanging on the chapel wall. The winter has been a very mild one. This house is quite comfortable to live in, with its foreign floors, doors, and windows. The street on which it fronts has come to be called 'Foreign Lane.' The rooms of the house are arranged in a straight line, like a train of cars. We have abundance of sunshine streaming through the windows, and four strawberry plants in a flower pot, actually growing in mid-winter."

A NEW OUTSTATION OF TUNG-CHO.

MR. WILDER writes of a hopeful work at a place the name of which means "Colt House," eight miles northwest of Tung-cho: —

"Many years ago a native preacher was stationed at the market town a mile away. As there was only one family to show for a great deal of work in that region the station was given up for years. Miss Andrews has had a little day school, however, for some years at the home of the one family, visiting it every week when the weather allows. The man of the family is an indefatigable preacher. A young fellow of another large family was converted in Peking, where he worked. His consistent Christian life has won all his family, consisting of father and mother and two brothers with their families. In all I found eleven church members in the village, all of the two families, and some ten or twelve inquirers who wanted instruction. So I gave the village a regular time on my list of places for visiting. In the winter we took a helper from another outstation to teach a class at this place. Members of the class paid all their own expenses, although most of them were too poor to buy the more expensive books and we loaned these books to them. The helper was so moved by their desire to possess the books that he presented them himself.

"Of this class we admitted five men to the church and one more on probation, while two or three others will probably come in later. The wives of three of the men were in Miss Andrews' station classes, and were admitted to the church, making a list of nineteen members for that place, nearly all the members of seven families being with us, where last fall were only two families. Their houses are too small, and of their own motion they have subscribed a certain amount to be paid each quarter until enough is secured to buy a chapel. At the present rate it will take three or four years, but when they have half enough I think we may help them. Having no helper to put there we send students out each Sabbath to preach, provided no pastor or teacher is going. The students have entered heartily into this work."

A CASE OF PERSECUTION.

"A case of persecution there has just been finished up in the courts, with

almost ideal results. One of the new members lives in a little village a half mile from 'Colt House.' As he had been threatened from the time he began coming to us as an inquirer, and as the house of one family had been nearly set on fire by incendiaries three times, we decided to send to the district magistrate in Peking for proclamations. There seemed to be the grossest ignorance or misunderstanding of the Christian church in all that region. The proclamations were posted in the two villages.

"One afternoon, after the station class recitations were over, I accompanied the member over to his home in the K'ang village, and asked the constable to call the villagers' attention to the proclamation and protect it from the rowdies of the place. He promised to do so, but before I was out of sight one of the wealthiest men of the village, one of the four village head men, came over where the proclamation was posted, and proceeded to chastise the young church member for bringing his 'foreign devil daddy' to their street. Bystanders prevented his inflicting bodily injury, and with a torrent of abuse he turned on the proclamation, which was posted up on a thin board. This he tore down and tramped to pieces, daring the church member to bring any retribution upon him, declaring that the proclamation certainly was forged and by this action he would test it.

"We informed the official of the affair, and after two or three attempts the man was arrested. He avoided arrest for a time by bribing the police. We let them hold him, awaiting trial, for a month, giving him time to repent. Then he was tried and convicted, the sentence being left with us. According to law his act was punishable with ten years' banishment, and the man's family greatly feared this would be done. They left no stone unturned to get the official's favor, but in vain, so far as securing any remission of penalty. However, the official plead for them and we asked him to commute the sentence to beating and wearing the cangue whenever we should name the day. This he did, and we left them opportunity to find men to come forward as peacemakers."

AN EXTRAORDINARY PEACEMAKING.

"One afternoon over thirty head men of eight surrounding villages came to Tung-cho ready to sign papers admitting the fault and guaranteeing peace in the future. Dr. Sheffield took an hour to explain fully our position in the matter. It was a most attentive audience and the best preaching opportunity he had enjoyed for many a year, doubtless. They signed the proper papers for us, and we gave them a letter, asking the official to release the man. This he did, after requiring them to sign another paper to leave in the yamen as security. They were loud in praise of the justice and mercy of the 'church.'

"Then the numerous peacemakers proceeded to get up a feast and insisted on our naming a date most convenient for the largest number of our teachers and preachers. They had it in the village temple, giving the Christians, foreign and native, the highest seats. Then the family of the persecutor had to give a feast of 'gratitude.' Again we were invited to set the date, and were given the seats of honor in the man's own home. There were over one hundred guests. There was every evidence of sincere hospitality on their part. The mother of one helper who had had some share in the peacemaking was especially well treated. They sent a cart for her the day before, and entertained her in their own home three days, giving her a fine opportunity for giving them the gospel. They even invited Mr. Ament and myself to stay all night after the feast. Then the persecuted church member, according to custom, had to give a feast for all concerned. He was too poor to do this, so the church

members built a large mat shed and we foreigners furnished foreign cake and ice cream, a novelty they had never seen. We also invited them to a magic lantern show. Kao Hsin explained the gospel pictures in a large temple yard to a crowd of six hundred men, and afterward in the mat shed to the women and children. They kept him until midnight. Among the people we talked with that afternoon were all the wealthy and influential citizens for miles around, and they came to *hear*.

"At first the church members felt that anything short of actual punishment of the criminal in the eyes of the village would not end hostilities, but in the end they were unanimously of the opinion that this was an ideal settlement, amply public, and even winning the hearts of the enemies. It certainly has opened doors and banished much ignorance as to the church."

Shansi Mission.

SIGNS OF PROGRESS.

MR. PRICE, of Fen-cho-fu, writes, under date of February 26:—

"At our annual meeting, April 9–13, a decided forward step was taken in the school work of the mission. After careful consideration it was decided to establish a high school at Taiku. The immediate reason for this step is the fact that at Taiku they already have eight boys who, according to the Tung-cho college classification, are in the academy grade and they are anxious to go forward in their studies. With the present outlook we see no reason why it should not be a success. The mission was a unit in the wish to establish this school.

"Arrangement was also made by which we hope to have the helpers of the mission pursue a uniform course of study and, as far as possible, meet at least once each year for examination and mutual help. This step should have been taken earlier in our work, but we have not been able to see our way to it. We are glad it has been decided on and believe it will show good results in the future.

"The work in Fen-cho-fu is very hopeful. The absence of Dr. Atwood will diminish the efficiency of the medical work very materially and will weaken us along other lines. His assistant, however, is doing much better than was expected, and about the usual numbers are being treated for the opium habit. There is more interest shown among these patients at our morning and evening services than we have noticed heretofore. Several of them have promised to destroy their idols. There seems to be a growing desire to hear the gospel.

"A few days ago four men, farmers, and from the same village, asked to be taken into the church. We hope that with these men we may be able to establish regular worship in their village. We see every year an improvement in the class of men who come to learn the truth. During the year more than fifty have asked to be taken into the church, and sixteen have been baptized. We have now two evangelists, growing men, who are doing good work. Several others, not in our employ, are aiding effectively in the spread of the gospel.

"Our school work is now, we trust, on a solid basis. We have all the boys we can accommodate, and, as a whole, a better class of boys than before. Teacher Liu is doing faithful work with them and is besides doing excellent work as a preacher."

THE NATIVE HELPERS.

MR. CLAPP, of Taiku, sends some interesting particulars about the native helpers working in connection with that station. There are six of them:—

1. Mr. Liu, of whom Mr. Clapp says: "He is our right-hand man in many ways. His work is teaching and preaching to

the opium patients in Taiku and visiting the outstations. His salary amounts to about six dollars a month, besides food, and is provided by Rev. G. J. Powell's church in Sayville, N. Y."

2. Mr. Lin, a man of about forty-six years of age, was a bookkeeper in a large store, but lost his place because he became a Christian. "He is now in charge of the opium refuge in Ching Yuan, and is mostly supported by the fees and income of the refuge. He is a rapid and fluent talker and seems to be doing well."

3. Mr. Tu, a Chihli man who was converted in one of the China Inland Mission opium refuges, though never an opium user himself. "This man has been a teacher and also an evangelist in Dr. Hall's hospital and dispensary."

4. Mr. Yang, formerly a merchant, now a teacher in a place five miles from Taiku. His salary is about $2.50 per month, provided by the patrons of his school and by private subscription.

5. Mr. Liang, formerly a baker, who gave up the business because he could not keep the Sabbath. He has charge of an opium refuge, by the fees of which he is supported.

6. Mr. Tung is Mr. Clapp's assistant, a convert of about four years' standing.

Of these men Mr. Clapp writes that they are all supported from sources *outside of the regular appropriations of the Board.* Four of the six are ex-opium patients, which shows, as Mr. Clapp well points out, that "Opium habitues can be permanently reformed." Only one of the six is employed as a preacher — that is, they are not *paid* for their preaching. This they do voluntarily, getting their support as teachers or custodians in the opium refuges.

NOTES FROM THE WIDE FIELD.

AFRICA.

On the Kassai. — A report of the remarkable successes attending the mission of the Southern Presbyterian Board in the Bakuba country is given in *The Missionary*, for June, by Rev. Mr. Verner. This is the mission that was established by Mr. Lapsley and Mr. Sheppard. Mr. Lapsley died before the work had fairly begun, and Mr. Sheppard, who is of African descent, was left alone at Luebo. Mr. Verner says that four years since, in 1895, the outlook was very unpropitious. The great king Lukenga had died, the country was in confusion, thousands of slaves were being sacrificed, and the nearest post of the Congo Free State had been the center of the bloody revolt. But now the outlook is entirely changed. Mr. Verner reports that the present church membership is nearly three hundred, while the adherents are numbered by thousands. Six different tribes are represented in the church membership. Formerly these tribes were bitterly hostile, killing one another and devouring the human carcasses. Now congregations of five hundred are by no means rare. The people gather around their firesides at night to sing gospel hymns. Mr. Verner says that "There is not one bit of ranting, shouting, or emotional demonstration about their services. There are no better Presbyterians, either in doctrine or church order, than among our people, who, but ten years ago, were the veriest heathen imaginable. All this has God wrought." A list of fifteen chiefs, representing five different tribes, is given, who are the friends of the mission, and it is said there is not an unfriendly chief within a hundred miles of Luebo. The Baluba tongue is spoken throughout the whole territory and by it the missionaries can preach, it is said, to five millions of people. Five leading tribes, the Bakuba, Baluba, Bashilange, Bachoko, and Zappo-zap, have been spoken of by Wissman, Livingstone, Cameron, and others, as some of the most energetic and promising people of

Africa. Mr. Verner, who has now come to the United States on furlough, says that when he left Luebo there were three new substantial houses for missionaries; the cottages of the people, all nicely whitewashed, were well-built and comfortable, with good gardens; large settlements of natives had sprung up, corn fields had multiplied, and there was a large and contented population. The remarkable progress of the mission calls for enlargement of the missionary force for the occupation of pivotal points along the Kassai River and its affluents. Twelve more men are called for at once, and an outlay of $40,000 a year. From the reports here given it would seem that the success in this section of Africa was fairly comparable with that of the English Church Missionary Society in Uganda.

A Notable Chief. — Mr. Verner, from whose communication in *The Missionary* we have gleaned the report of the success of the mission among the Bakubas, writes of a chieftain whom he considers one of the most remarkable Africans he had ever known or read of. Dombi's family was allied with Lukenga, the king of the Bakubas, but owing to a conflict about human sacrifices Dombi's family withdrew and established a kingdom two hundred miles south of Lukenga's capital. Some years since, when some officers of the Free State came into that region for the first time the chief, Mai, ran away and hid, but Dombi met the white men and welcomed them. This led to the deposition of Mai and the enthronement of Dombey as chief. He has since proved himself a firm friend of the white man and has shown remarkable capacity as a ruler. He has prevented wars, has introduced new laws forbidding witchcraft, thieving, human sacrifices, etc., and shows patience and fairness in all his judicial proceedings. He is a Hercules in physical proportions, six feet six inches in height, with an immense head, a high and broad forehead. Mr. Verner says that the first glance at this gigantic man showed him to be a king. He listened most courteously, and after the first welcome has treated the missionary with constant kindness. He has about thirty wives and forty children, whom he treats with marked kindness. He wishes his children educated in the white man's ways. While for political reasons not giving up any of his wives, he has advised his oldest son not to marry more than one. Mr. Verner says he is the most dignified African he has ever seen, not clumsy or pompous, but with a real gentlemanly spirit. The Free State government is contemplating making Dombi the paramount chief in the upper Kassai region. Mr. Verner adds: "He is more fitted to rule than any African I know or ever heard of, and his future should be watched with interest."

M. Coillard and Khama. — M. Coillard, of the Zambesi Mission, reports to the French *Société des Missions* his arrival at Palapye, the town of the Christian chief Khama. Thus far on his way from the Cape to the Zambesi M. Coillard had been wonderfully prospered. At Kimberly he visited the diamond mines, and in the vast prison-like compound, where three or four thousand miners are shut in, he found a Zambesian quarter and a crowd of old acquaintances. Their faces lighted up with joy, and in the midst of their delightful salutations one and another pressed upon M. Coillard pieces of money. "Our missionary father, provisions for the road!" "This from Zambesians, those inveterate beggars, astonished and touched me," says M. Coillard.

At Palapye his first visit was to his old friend Khama. "When Khama saw us from afar he came toward us, smiling. We went directly to his house and we conversed, but I had difficulty in recognizing Khama. He spoke without animation; he had an air profoundly sad and discouraged. When he spoke he roused himself, but the moment that he took no active part in the conversation he sank back and

grew dull. He seemed crushed. . . . Next day, in a horseback ride which he took with us, he became himself again and spoke freely to me of his difficulties and trials. They are not small. His son Sekhomi, who is not a Christian, plays the rôle of Absalom, goes contrary to his father's methods, and has ended by leaving Palapye in order to establish himself elsewhere at the head of the malcontents. The situation has become so strained and so critical that the administrator of Bechuanaland should speedily come to regulate affairs; that is to say, to regulate the division between the son and the father. And it is his only son! What will become of the tribe at the death of Khama? Poor blacks! Must they then destroy themselves?"

Arriving at Buluwayo, M. Coillard was surprised to find that it has already put on the air of a great city. "Its streets are grand boulevards lighted by electricity, and some of the buildings have architectural pretensions. It has its 'West End.' Its precincts are sprinkled with villas surrounded by gardens. It has its daily journals, its club where men can lunch or dine. . . . It has its hotels, and what hotels! where they pay five dollars a day." . . . M. Coillard was asked by a friend to be his guest in one of these hotels. "I might have thought myself in London," he writes, "in the highest society. The hotel itself is a palace, everything is most luxurious, and as there was a soirée open to the public it is good form to dine *en grande toilette*. While a military band executed magnificent music in the court a troop of Hindus who moved about the dining-room, with their turbans and their vestments of irreproachable whiteness relieved by a broad red ribbon, made you forget that you were in Buluwayo, one of the outposts of civilization."

The French Congo Mission. — This mission makes an encouraging report of its progress during the year past. The two stations of Talagouga and Lambaréné had been held by five French missionaries, who were quite unequal to the widening work. They have been reinforced by as many more, and it is with joy that they now anticipate the future harvest. Already, at the single station of Talagouga, there are 55 church members, 371 catechumens, 18 native teachers, three boarding schools, and a number of village schools. The training school for evangelists has fifteen pupils.

The Transvaal. — At the recent anniversary of the British Wesleyan Missionary Society Rev. Mr. Mowson, who has labored in South Africa for a number of years, gave the following summary of what their mission had accomplished in the Transvaal within a brief period: —

"During the past nine years our churches have grown from 46 to 142; our preaching places, from 97 to 296; ministers and assistant ministers, from 21 to 43; our paid lay workers, from 41 to 113; our unpaid workers, from 374 to 1,128. We had nine years ago 2,299 full members of our church; today we have 8,794, an increase of 6,945, which is no mean increase for one of the daughter churches of our mother church. We had 620 members on trial then, but we have today 3,506; we had 2,514 scholars, but today we have 9,784. Nine years ago we ministered to 11,000 worshipers in our churches; today we minister to no less than 46,000 persons. The increase of the past two years, I venture to say, has been the most remarkable increase which any of our missionary districts has ever had to report. We have added to our membership in the past two years over 2,100 full members. We have today no less than 12,300 class members. I speak of them as class members because so many of them are members on trial, but they are members who have served one, two, three, four, or five years, and are still serving their probation in order that we may be perfectly satisfied that they are fit to receive the sacrament of Christian baptism, and to be admitted to the table of the Lord Jesus Christ.

SAMOA.

In an article entitled "The Truth about Samoa" Rev. J. Marriott, in the *London Chronicle*, says that it is an entire misconception to say that the war in Samoa is a religious war between Protestants and Roman Catholics. The Protestants number 30,000 and the Roman Catholics only 5,000. While of the two claimants to the throne Mataafa was a Catholic and Malietoa a Protestant, some of the leading Protestant chiefs were in Mataafa's army. Mr. Marriott affirms that it is strictly an intertribal war, which has been going on at intervals for hundreds of years, long before a missionary arrived in Samoa. The case seems very clear, for the three great Powers, by their treaty of 1889, at Berlin, agreed that "in case any questions shall hereafter arise in Samoa respecting the rightful election or appointment of king, such question should not lead to war, but be presented for decision to the Chief Justice, and the signatory Powers will accept and abide by such decision." Accordingly, the Chief Justice, a thoroughly honorable and upright man, an American, and a consistent member of the M. E. church, after protracted hearings, during which he received testimony from all parties, decided that Malietoa was entitled to the crown. Contrary to its treaty obligation the German consul refused to abide by the decision of the Chief Justice, and hence the troubles which have followed. The simple statement of facts in the case utterly disproves the charge that missionaries are partisans in this conflict. They have maintained a neutral position, and have cared for the wounded of both parties. Mr. Newell reports that on Sunday mornings he preaches to overflowing congregations, while the Samoan pastors preach in the afternoons, and Mr. Newell adds: "To me these services have been most helpful, and I have rejoiced with joy unspeakable as on every occasion I have heard the gospel preached in purity and power by my Samoan brethren."

POLYNESIA.

The missions under the care of the London Missionary Society in the Loyalty Islands have been greatly oppressed for more than forty years. The French rule in New Caledonia, which extends to the Loyalty Islands, has been in the interest of the Roman Catholic priests, and the chief official in the group for a long series of years was a tool of the Jesuits. The story of the wrongs done the natives who were and desired to remain Protestants is too long to tell here, but is given by Rev. Mr. Hadfield in the July number of the *Chronicle* of the London Society. But a better day has come, and a liberal-minded statesman is now the governor of New Caledonia and is doing his best to right some of the wrongs which have been committed. Two churches taken from the Protestants have been restored, and permission to build another church, long withheld, has been granted. Better than all, New Caledonia is now open to Protestant missions, and those who were compelled to be refugees have now returned and the chiefs have been reinstated in their former rights. Mr. Hadfield says: "If evidence were wanting to prove that Christianity is no mere name, no empty and vain thing with our converts in the South Seas, we see it plainly enough in the case of these once savage cannibals. What but God's grace could enable them so bravely to endure hardships and loss of things temporal rather than to betray their Master and be false to their religious conviction?"

CHINA.

THE HONG KONG HINTERLAND. — Not without some serious opposition has Great Britain come into possession of a section of the mainland in the rear of Hong

Kong, ceded to it by the Chinese government. This section was deemed necessary for the military defense of the British colony of Hong Kong, and China has yielded to the British proposals for its annexation. It is now reported that in this ceded portion there is an area of 376 square miles with 423 villages, the population consisting of two classes of Chinese, the Hakkas and the Punti. The region coming under British rule will be open to missionary enterprise, and it is the section from which quite a large portion of the Chinese who are in the United States come. This change, therefore, is a matter of much interest to our South China Mission as opening our field of labor more widely.

THE CENTRAL CHINA RELIGIOUS TRACT SOCIETY. — This society is now twenty-three years old and has circulated over three million publications, and the circulation is said to be increasing by leaps and bounds. Its tracts are in most cases sold, not given away, which fact indicates the desire of the people to obtain them. Some of them have been reprinted by the Chinese themselves and distributed at their own expense. At the recent anniversary of this Tract Society Dr. Griffith John gave some striking illustrations of the influence of these tracts upon persons of all grades in society. One case was mentioned of a man named Chang who found a tract in the basket of the waste paper collector, the result being that he became a Christian and was the means of bringing nine persons into the Christian church.

EGYPT.

Missionary work in Egypt, as in all Mohammedan countries, cannot be carried on without serious interferences. Intolerance is the rule. Recently in the city of Cairo, open-air meetings were held by some English church missionaries and large crowds attended, the people generally listening for a time attentively, but always ending with a disturbance. When subsequently the meetings were held in a school room, the place was not large enough to accommodate the crowd. The Arabic newspaper attacked the missionaries and their movements so fiercely that the meetings were widely advertised and the people flocked to hear what was said. But the hostility was so intense that it has been necessary to abandon the attempt. There are some beliefs which cannot bear the light.

MANCHURIA.

The extraordinary advance of the missionary work within this province calls for repeated notice. The report that in the year 1897 the number of baptized persons had nearly doubled, increasing from 5,800 to 10,255, is followed by a statement that the applicants for baptism are now reckoned by the thousand. A paper by Mrs. Christie, in the *Woman's Work in the Far East*, says that "the great difficulty now is, not as formerly to draw the people in, but to keep out those who would enter from wrong motives." It is but fifteen years since missionaries began to reside at Moukden, in Manchuria. On opening a girls' school it was necessary to provide everything for the scholars, but now, instead of needing bribes to send their daughters, parents are willing to pay their expenses. In every part of the province people are seeking to enter the church. The missionaries, who are all of the Presbyterian Church of Ireland or the United Presbyterian Church of Scotland, observe strict rules in the reception of applicants who are not regarded as such without giving satisfactory evidence of sincerity and some Christian knowledge. After that they must wait at least nine months before being examined for baptism. Mrs. Christie says: "Even then, only those are baptized who, as one missionary puts it, 'cannot be refused.'" In spite of this, the members are not only steadily but rapidly

increasing till the work is almost too great to be overtaken. In seeking to account for the remarkable advance two or three causes are named, such as the defeat of China by Japan and the power of the church to protect its members. Among the spiritual influences, the daily preaching in street chapels and medical mission work have proved most potent. Into almost every village and hamlet in Southern Manchuria some medical patient has gone, carrying more or less knowledge of Christian faith and practice, and the Spirit of God has made wonderfully fruitful this scattered seed.

TIBET.

This isolated nation, which is doing its best to keep out the messengers of the gospel, is yet beset on every side by those who are seeking to enter its territory with the good news. The Church Missionary Society of England has just extended its Western China Mission to Song-pan, which is on the frontier of Tibet. The missionary who has taken this new station, Mr. Knipe, writes of the place as follows: "There is no doubt about the suitability of Song-pan as a center for reaching Tibetans. There are thousands of them living in villages northwest and south of the place, and by going only a few miles away from the town Tibetan life is found as rude and simple as if there was no Chinese civilization close at hand. The opportunities for preaching are abundant, and the need is just as great as, or greater than, in the far interior. . . . They live very unrestrained lives. The women have as great liberty as the men. One of the sons is generally a priest, and it is his duty to sit in front of the idols reading the Buddhist scriptures, the others all being supposed to share in the benefit."

MISCELLANY.

BIBLIOGRAPHICAL.

History of the London Missionary Society, 1795–1895. By Richard Lovett, M. A., Author of "James Gilman of Mongolia," etc. 2 vols., 8vo, pp. 832, 777.

This noble work, giving the story of the origin of a great foreign missionary society, the development of its work in many fields, and the results of a hundred years of its history, deserves, as it will everywhere receive, a hearty welcome. The preface informs us that the honored foreign secretary of the society, Rev. R. Wardlaw Thompson, was requested to prepare this history, but found it impossible by reason of the heavy and unremitting pressure of official duties. The task was undertaken and has been most successfully achieved by Richard Lovett, one of the secretaries of the Religious Tract Society.

Of the foreign missionary societies of modern time, the London Missionary Society was the second in the field; its constitution, combining the support of many dissenting bodies in one organization, has given it a unique position and influence; and the achievements of its agents in the South Sea Islands, in Africa, in China, where it was a pioneer, as well as in other fields, have gained for it an honored and world-wide name.

These volumes contain fourteen pages of portraits of the leading men connected with the Society at home and its missionaries abroad; fourteen maps of its principal fields; full lists of the missionaries it has sent out, with their fields and time of service; the constitution of the Society; an analysis of income and expenditure for each year from the beginning; and a copious index for each volume.

The narrative of the Origin and Formation of the Society and the Early Inner History, which opens the first volume, is by no means the least interesting or important part; and the second volume is appropriately closed by a brief sketch of Home Affairs and the Home

Administration. The great bulk of these portly volumes is taken up with the lively sketch of the unfolding missionary work in the several great fields occupied by this Society, a sketch fascinating and inspiring in the highest degree. Each field is traced by itself, and thus the continuity of the narrative in hand is always well preserved. Polynesia, Africa, Madagascar, India, the West Indies, China — it is in this order that this Christian epic proceeds; and as the pages pass beneath the eye, and the movement widens in reach and deepens in interest, a sense of abounding life and resistless growth and measureless blessing grows upon the mind, — we seem to be looking upon the transformation of man, the redemption of the world. The deep and permanent impression is that of success; there are disappointments of many kinds, temporary failures, obstacles seemingly insurmountable; but in spite of the infirmities of agents, the mistakes of administration, the persistency of opposition, the work advances, the gospel wins its way, character is renewed, society is reformed, and the new heaven and the new earth begin to appear. There could be no better cure of skepticism or indifference as to the power of the gospel or the success of missions than the perusal of this wonderful history.

Great names and heroic deeds have adorned its annals at home and abroad; men like Dr. Bogue, Dr. Tidman, and Dr. Mullens in the secretariat; like John Williams, Robert Moffatt, and Dr. Livingstone in the foreign field. But the greatest thing in all this story is the manifest leadership and presence and blessing of Jesus Christ in all that is attempted and in all that has been wrought. J. S.

Karte der deutschen Verwaltungsbezirke der Karolinen, Palau und Marianen. Von Paul Langhans. Gotha: Justus Perthes, 1899. Price, 1 mark.

This map of the Carolines, Pelews, and Mariana or Ladrone Islands is the latest and by far the best map of these regions. It evidently was prepared in view of the anticipated assumption of authority by Germany over these groups. The large sheet, which is twenty-two by thirty inches, gives not only a map of the whole region, but insets, on a large scale, of Ponape, and the Ruk Archipelago, Kusaie, Yap, and the Pelews. The mission stations and outstations of Roman Catholic and evangelical missions are marked, the latter being altogether those of our American Board, no other evangelical society having work in this region. The cover of the maps gives several statistical tables in reference to these islands and one table especially devoted to the work of the American Board. The map is to be commended in every way.

The Missionary Manual: A Handbook of Methods for Missionary Work in Young People's Societies. By Amos R. Wells. Boston and Chicago: United Society of Christian Endeavor.

This small handbook will be invaluable to all missionary committees, whether in young people's societies or in churches. Its 134 pages are packed full of suggestions. After some general observations in regard to the missionary society and the missionary committee, there are presented brief chapters on missionary meetings, hymns, music, prayers, reading, study classes, letters, museums, socials, followed by other chapters treating of missions in junior societies, mass meetings, conferences, conventions, etc. If there is in any young people's organization a missionary committee capable of being inspired to work, this will give them just what they want. Few persons have the inventiveness that characterizes Professor Wells, but in every society there should be some person who can carry out some of the suggestions which he makes, and should they do this they will surely succeed in giving to their organization a new and lasting interest in missionary work. By all means let missionary committees everywhere be provided with this book.

Missions in Eden. Glimpses of Life in the Valley of the Euphrates. By Mrs. Crosby H. Wheeler, for Forty Years a Missionary of the American Board in Harpoot, Eastern Turkey. F. H. Revell Co. Price, $1.00.

The name of Mrs. Wheeler, which has long been dear to an ever-enlarging circle of the lovers of missions, will be to them a sufficient guarantee of the excellence of this book. Her half-century of energetic and successful Christian labor, at home and abroad, is an assurance that she knows whereof she affirms. These glimpses of her missionary life, from its beginning to the end, show no sign that her eye is dim or her natural force abated. They are very bright and readable, and while there is a delicate reticence as to the awful experiences at Harpoot in 1895, in which, with her fellow missionaries, Mrs. Wheeler bore a noble and wonderful part, some instances are given of lofty courage and Christian devotion among the Armenians which must thrill the soul of the reader.

Every church should have its missionary library, and should add "Missions in Eden" to its list of new books.

Japan and Its Regeneration. By the Rev. Otis Cary, missionary in Japan. New York Students' Volunteer Movement for Foreign Missions.

Books on Japan are multiplying at almost as rapid a rate as books in Japan. A new one comes from the press every few days. The list now numbers many hundred, which have been written from every conceivable point of view.

Two of the latest and best are from the pens of well-known missionaries, "Japan and its Rescue," by Rev. A. D. Hail, D. D., of the Cumberland Presbyterian Mission, which treats especially of the work of that mission, and the volume now before us, "Japan and its Regeneration," by Rev. Otis Cary, of our own American Board Mission.

Mr. Cary's little work, of less than 140 pages, is a meaty book, being packed with all sorts of reliable information concerning Japan and her people, her religions and her regeneration. It was prepared at the request of the educational department of the Student Volunteer Movement for Foreign Missions, and forms one of its excellent series of text-books.

The basis of this latest venture was a little volume entitled, "Japan and the Japan Mission," by Rev. G. H. Pole, of the English Church Missionary Society, but the book has been so largely rewritten and introduces so many new facts and features as to be practically an independent work. It is encyclopedic in its condensed style and comprehensive reach. It touches, though with great brevity, on nearly every department of the geography, productions, history, and life of the Japanese nation. Being intended for interdenominational use, it is broad and catholic in its treatment, and does equal justice to all leading elements that have entered or are entering into Japan's regeneration.

We note a number of interesting items and well-balanced conclusions that have seldom, if ever, found their way into previous books on Japan. Among these we may mention as of special interest to the friends of Mr. Cary's own mission the striking incident recorded on pages 76 and 77 of the earliest known contribution by Protestants to missionary work in *Dai Nippon*. This was about the year 1827, and by the time the American Board was ready to commence operations in Japan those early gifts, with accrued interest, had amounted to over $4,000.

Full justice is done to Catholic missionaries and their work, and the fresh item recorded that the French Catholic Mission has published recently a translation of the Vulgate Version of the Bible, the translator being a Protestant Japanese. A special feature also is the brief but admirable up-to-date summary of present conditions and opportunities in Japan.

Mr. Cary is an optimist on general principles, but he never fails to detect

present weaknesses or partial failures, and his criticisms, though kind, are keen and searching.

The book contains appendices on "Formosa, the Beautiful," which may be called Japan's Philippine Problem, "A Select Bibliography," which gives a list of nearly forty of the most useful books on Japan, with a line or two of helpful, discriminating comment on each, and "Statistics of Christian and Missionary Work in Japan for the Year 1898," also a good analytical index and the best missionary map of the Island Empire that has come under our observation.

J. H. P.

BOOKS RECEIVED.

A Japanese Robinson Crusoe. By Jenichiro Oyabe, M.A.B.D. Pilgrim Press. Boston.

This book is the story of the life of an earnest Japanese, told in an interesting and graphic manner by himself while a young man. The life thus portrayed is full of wanderings and adventures. The life thus portrayed is full of wanderings and adventures. The author passed a part of his early life among the Ainus in the northern island of Japan. From there he set out alone for the United States by the way of Kamchatka, North Siberia, and Alaska. His original intentions were thwarted, but he finally reached this country. After many adventures in this strange land he studied in Howard and Yale Universities and has now returned to his native country, an earnest, professing Christian. There are few books written by Japanese which more clearly portray the marked characteristics of that versatile, unstable, easily moved people. In many respects the life and experience of this young man represent Japanese life and character and method of thought. It is interesting throughout.

The Kinship of Souls: A Narrative. By Reuen Thomas. Little, Brown & Co. Boston. 1899. Price, $1.50.

The Cross Triumphant. By Florence Morse Kingsley, author of *Titus, Stephen, and Paul.* Henry Altemus. Philadelphia. 1899.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For sick and disabled missionaries: That the Great Physician may minister to them tenderly, comforting their hearts, and, if it is best, healing their bodies, so that they may be strengthened to do and bear God's holy will.

That the Lord who has taken suddenly from earth the President of the American Board would sanctify unto all the members of the Board, and unto all its missions, this deep affliction.

For the baptism of the Spirit to rest upon our churches at home, so that they shall not withhold the means so imperatively needed for the successful prosecution of the foreign missionary work.

ARRIVALS IN THIS COUNTRY.

June 19. At New York, Miss Charlotte R. Willard, of Marsovan, Western Turkey Mission.

July 17. At New York, Miss Martha H. Pixley and Miss Laura C. Smith, of the Zulu Mission.

July —. At San Francisco, Rev. John T. Gulick and wife, of the Japan Mission.

August 7. At New York, Rev. James C. Dorward, of the Zulu Mission.

August 8. At Boston, Mrs. Mary E. Logan and Captain G. I. Foster, of the Micronesian Mission. (See page 351.)

August 10. At New York, Dr. and Mrs. F. C. Wellman, of the West Central African Mission. The health of Mrs. Wellman rendered necessary their return. They have gone at once to Dr. Wellman's home in Kansas.

DEPARTURES.

July 26. From Montreal, Miss Helen J. Melville, returning to the West Central African Mission; also to join that mission, Dr. A. Y. Massey and Mr. R. G. Moffatt. (See page 354.)

August 16. From New York, Rev. H. C. Haskell, D.D., and wife, and Mrs. Ellen R. Baird, returning to the European Turkey Mission.

August 17. From New York, Miss Claribel Platt, to join the Western Turkey Mission at Smyrna. Miss Platt has resided in Redbank, New Jersey, is a graduate from the University of Toronto, Canada, and has been a teacher for nearly seven years.

August 19. From New York, Miss Harriet G. Powers, returning to the Western Turkey Mission, and Miss Mary Myrtle Foote, to join the Central Turkey Mission. Miss Foote is from Mt. Etna, Iowa, and is a graduate of Tabor College, Iowa, in 1894, since which time she has engaged in teaching. She goes to Oorfa to assist Miss Shattuck and Miss Chambers.

PERSONAL NOTES.

Rev. W. W. Mead and wife, of the Central Turkey Mission, who returned to the United States a year since, invalided, find themselves unable to rejoin their mission and have resigned their connection with the Board. They are now residing at Saranac Lake, N. Y.

Rev. Henry Kingman and wife, finding the climate of North China incompatible with his health, have felt constrained to resign their connection with the Board, and they are now residing at Coronado, Cal.

DONATIONS RECEIVED IN JULY.

MAINE.

Alfred, Cong. ch.	7 25	
Augusta, Hon. Jas. W. Bradbury,	100 00	
Bangor, 1st ch., toward support Rev. C. S. Vaughan,	100 00	
Brewer, First Cong. ch., 12.25; Miss Estelle M. Robinson, 10,	22 25	
Ellsworth, Mrs. W. H. Black,	5 00	
Gray, Cong. ch.	3 50	
Madison, Cong. ch.	15 00	
No. New Portland, Cong. ch.	8 00	
Patten, Cong. ch.	5 00	
Searsport, 1st Cong. ch.	22 15	
Wells, 2d Cong. ch.	5 62	
Yarmouth, Hugh E. Burbank,	20 00	313 77

NEW HAMPSHIRE.

Bennington, Cong. ch.	3 28	
Bethlehem, Cong. ch.	8 00	
Concord, West Cong. ch., of which 25 from Mrs. Rhoda C. Farnum, deceased, 41.31; H. M. F., 5,	46 31	
Exeter, 1st Cong. ch., 82.84; Elisabeth A. Hall, 560,	642 84	
Franklin, Cong. ch.	15 00	
Greenland, E. R. G.,	20 00	
Keene, E. A. Kingsbury,	5 00	
Lisbon, Mrs. W. H. Cummings and Miss Mary R. Cummings, 150; Three friends, for Ponasang Hospital, 30,	180 00	
Littleton, Y. P. S. C. E., for use of Miss A. H. Bradshaw, 10; Mrs. M. D. Walker, 1,	11 00	
Manchester, South Main-st. Cong. ch.	10 40	
North Hampton, the late E. Gove, 829.97; J. L. Philbrook, 5,	834 97	
Newmarket, Thos. H. Wiswall,	5 00	
Peterboro, Union Cong. ch.	9 86	
Plymouth, Wm. C. Landis,	2 00	1,793 66

VERMONT.

Brattleboro, Center ch., 14.76; Friend, 3,	17 76	
Burlington, College-st. Cong. ch., 70.89; Friend, 10,	80 89	
Cornwall, Cong. ch., to const. MILO B. WILLIAMSON, H. M.,	50 72	
East Braintree and West Brookfield, Cong. ch.	3 50	
Greensboro, Cong. ch.	22 50	
Montpelier, Mrs. A. C. Vail,	10 00	
Norwich, Cong. Sab. sch., for native worker in India,	25 00	
Rutland, Cong. ch.	100 00	
South Royalton, Cong. Sab. sch., for catechist, Madura,	16 70	
Stockbridge, Rev. T. S. Hubbard,	5 00	
West Rutland, Charity M. Gorham,	4 05	
Woodstock, Mrs. Julia Billings, in memory of her husband,	500 00	836 12

MASSACHUSETTS.

Andover, Free Christian ch., 76; Rev. C. C. Torrey, 22.50,	98 50	
Attleboro Falls, E. M. Wilmarth,	1 00	
Auburndale, Cong. ch., 15; Mrs. Geo. M. Adams, 5,	20 00	
Berlin, Cong. ch.	8 50	
Bernardston, Cong. ch.	10 00	
Billerica Centre, Cong. ch., toward support Geo. B. Cowles,	5 00	
Blandford, 1st Cong. ch., 42.65; 2d Cong. ch., 4.71,	47 36	
Boston, 2d ch. (Dorchester), 229.22; Union ch., 100; Winthrop ch. (Charlestown), 83.28; Village ch. (Dorchester), 45.10; Friends in do., 5; Highland ch. (Roxbury), 11.50; Ex. cent-a-day band in do., 30; Cong. ch., Roslindale, 23.11; Boylston ch. (Jamaica Plain), for Foochow missionary, 13; Y. P. S. C. E. of Pilgrim ch. (Dorchester), toward salary Dr. Wellman, 1.10; L. T. B., 200; Friend, 5,	746 31	
Boxford, 1st Cong. ch.,	50 00	
Brockton, Porter ch.	50 00	
Brookfield, Miss M. E. Gibson,	1 25	
Cambridge, Shepard Cong. ch., Friend,	50 00	
Cambridgeport, Pilgrim Cong. ch.	94 41	

Campello, South Cong. ch., 100; Y. P. S. C. E. of do., for student aid, No. China College, 5, 105 00
Chelmsford, Cong. ch., toward support Geo. B. Cowles, 3 75
Chelsea, 1st Cong. ch., 93.95; Friend, 1, 94 95
Chesterfield, Cong. ch., 3; Mrs. F. W. Damon, 1, 4 00
Concord, Thomas Todd, 50 00
Danvers, M. E. Peabody, 1 00
Dracut, 1st Cong. ch., toward support Geo. B. Cowles, 7.50; Hillside Cong. ch., do., 5, 12 50
East Northfield, Miss Esther M. Burton, 5; E. T. Billings, 2, 7 00
Fall River, G. H. Belcher, 5 00
Falmouth, Miss Martha E. Searle, 2 00
Feeding Hills, Cong. ch. 20 00
Fitchburg, Calvinist Cong. ch., 49.09; Rollstone Cong. ch., 25.21, 74 30
Florence, Cong. ch. 27 45
Foxboro, Bethany Cong. ch. 23 28
Gloucester, Trinity Cong. ch. 50 00
Great Barrington, 1st Cong. ch., 29.32; Mrs B. Palmer, 10, 39 32
Hadley, 1st Cong. ch. 35 00
Hamilton, Mrs. Enoch F. Knowlton, 3 00
Hatfield, Cong. ch. 53 64
Hawley, 1st Cong. ch. 4 00
Haydenville, Cong. ch. 5 10
Hinsdale, Cong. ch. 56 00
Holbrook, Winthrop Cong. ch. 10 00
Hubbardston, Cong. ch. 7 00
Hudsonville, Cong. ch. 2 93
Ipswich, South Cong. ch., 80; 1st Cong. ch., 40, 120 00
Lakeville, Friend, 7 00
Lanesboro, Wm. Robinson, 5 00
Lawrence, Lawrence st. Cong. ch., Friend, 10 00
Leicester, 1st Cong. ch. 24 95
Lexington, Hancock Y. P. S. C. E., for student, No. China College, 25 00
Lynnfield Center, Cong. ch. 28 13
Littleton, Orthodox Cong. ch. 17 00
Lowell, 1st Trin. Cong. ch., 26.25; Eliot Cong. ch., 21.25; 1st Cong. ch., 12.50; Pawtucket Cong. ch., 12.50; Kirk-st. Cong. ch., 12.50; John-st. Cong. ch., 10; Highland Cong. ch., 7.50; High-st. Cong. ch., 7.50; all toward support of Geo. B. Cowles, 110 00
Malden, 1st Cong. ch. 228 06
Marion, Friend, 1 00
Medford, Mystic Cong. ch., Miss Rachel Gibson, 1 00
Medway, Village ch. 23 00
Millbury, 1st Cong. ch. 27 45
Monson, Cong. ch., 25.36; ———, 2, 27 36
Newbury, 1st Cong. ch. 1 15
Newburyport, Prospect-st. Cong. ch. 51 24
No. Chelmsford, Cong. ch., toward support of Geo. B. Cowles, 7 50
No. Grafton, Mrs. S. E Smith, 10 00
Northampton, Friend, 300; Friend of missions, 8; Mrs. L. S. Sanderson, 5, 313 00
No. Oxford, Mary E. Lamprey 2 00
Orleans, Cong ch. 13 71
Pittsfield, South Cong. ch. 25 92
Plympton, Cong. ch. 2 75
Tewksbury, Cong. ch., toward support of Geo. B. Cowles, 6 25
Townsend, Cong. ch 11 03
Tyngsboro, Cong. ch., toward support of Geo. B. Cowles, 5 00
Salem, Tabernacle Cong. ch., 109.49; South Cong. ch., 89.05; Y. P. S. C. E. of Crombie St. for native helper, Madura, 6.50, 205 04
Saugus, Cong. ch. 29 50
Sharon, Cong. ch. 26 76
Shrewsbury, Cong. ch. 18 00
Shirley, Cong. ch. 7 00
So. Egremont, "Mite," 1 00
So. Royalton, 2d Cong. ch. 6 18
So. Weymouth, Union Cong. ch. mission class, 6 85
Springfield, South ch., 86.35; Olivet Cong. ch., 30.09; Mrs. Margaret Beals, 1, 117 44
Stockbridge, Cong. ch., 22.57; Mrs. Wm. R. Fuller, 5, 27 57
Walpole, 2d Cong. ch. 24 00
Waltham, Trin. Cong. ch., 24.82; Daniel French, 25, 49 82
Warren, Cong. ch. 42 10
Wayland, Trin. ch. 4 16
Webster, Friend, 15; Rev. Henry A. Blake, 5, 20 00
West Gloucester, Cong. ch. 18 00
Wollaston, Friend, 2 00
Worcester, Union Cong. ch., 87.75; Plymouth ch., 81.49; Piedmont ch., 35; Pilgrim ch., 5; Chas. R. Morgan, for Ponasang Hospital, 50, 259.24
——— A, 50; Mrs. Caroline Foster, for missions in India, 5, 55 00—3,902 71

Legacies.—Cambridgeport, Mrs. Dorcas Jane Merriam, by J. C. Bullard, Ex'r, add'l, 640 20
Chicopee, Giles S. Chapin, by Mrs. Sarah Z. Pease, Ex'x, 500 00
Dedham, Ebenezer Paul, by Ebenezer T. Paul, Adm., 500 00
Newton Centre, Geo. K. Ward, by Geo. A. Ward, Adm., for salary Rev. and Mrs. Otis Cary, 100 00
Northboro, Mrs. Maria H. Glazier, 1,054 75
Westfield, Orril C. Baker, by Henry Fuller, Adm., 4,451 41—7,246 36

11,149 07

RHODE ISLAND.

Chepachet, Y. P. S. C. E., toward support Rev. Dwight Goddard, 10 00
Providence, Central Cong. ch., 1,000; Union Cong. ch., toward support Rev. I. M. Channon, 30; Beneficent Cong. ch., Friend, Memorial Gift, 25; Frank H. Allen, 5; Mrs. Agnes Ferguson, 2, 1,062 00—1,072 00

CONNECTICUT.

Branford, Cong. ch., 38; Y. P. S. C. E. of 1st Cong. ch., for native pastor in India, 5; H. G. Harrison, 10, 53 00
Bristol, First Cong. ch. 40 00
Canaan, Pilgrim Cong. ch. 38 92
Chaplin, Cong. ch. 20 00
Chester, Cong. ch. 22 30
East Hampton, Cong. ch. 9 86
Elmwood, Miss J. L. Faxon, 5 00
Enfield, C. Terry Knight, 25
Fairfield, Benj. Betts, 50 00
Falls Village, Cong. ch. 5 00
Franklin, Cong. ch. 5 00
Glastonbury, 1st Cong. ch., Friend, 100 00
Goshen, Lebanon, Cong. ch., for work in Tung-cho College, 27 00
Guilford, 1st Cong. ch. 50 00
Hadlyme, Cong. ch. 20 00
Hartford, 1st Cong. ch., Henry E. Taintor, 100; Mrs. Edw. W. Hooker, for support Rev. and Mrs. R. S. Stapleton, 700; Rev. A. L. Gillett, 50; Mrs. Geo. Langdon, 5, 855 00
Hebron, Y. P. S. C. E. of 1st ch., toward support Rev. R. A. Hume, D.D. 20 00
Kensington, Miss F. A. Robbins, 10 00
Middletown, 1st Cong. ch., 33.10; 3d Cong. ch., 8.58, 41 68
Mt. Carmel, Cong. ch. 20 40
New Britain, South Cong. ch. 600 00
New Hartford, Cong. ch. 51 47
New Haven, Center ch., M., 10; J. T. F., 10; Brooks Shoemaker, 5, 25 00
New London, 1st ch. of Christ, 12.50; Mrs. J. N. Harris, 200, 212 50

Niantic, Cong. ch.	10 00	
North Bradford, Cong. ch., Int. legacy, Lucretia Plant,	4 04	
North Madison, Cong. ch.	12 00	
Norwalk, Miss M. E. Hyatt,	1 00	
Norwich, Miss E. B. Huntington, for native preacher at Van,	22 00	
Old Saybrook, Cong. ch.	15 22	
Plainville, Cong. ch., 3.91; a life member, 10,	13 91	
Putnam, 2d Cong. ch.	27 80	
Ridgefield, 1st Cong. ch.	22 27	
Salisbury, Cong. ch.	60 00	
Seymour, Cong. ch.	12 55	
Simsbury, 1st ch. of Christ,	10 28	
South Canaan, Cong. ch.	5 00	
Southport, Cong. ch.	348 00	
Thomaston, 1st Cong. ch.	14 28	
West Hartford, 1st ch. of Christ,	92 76	
West Stafford, Cong. ch.	10 00	
Whitneyville, C. W. Brock,	5 00	
Windham, Cong. ch.	62 06	
Windsor, 1st Cong. ch., to const. Rev. Frank V. Mills, H.M., 114.25; Edwin S. Smith, 2,	116 25	
Woodstock, 1st Cong. ch.	23 00	—3,169 80
Legacies.—Cornwall, Silas C. Beers, add'l,	2,622 39	
Fairfield, Miss Eliza A. Lyon, by M. W. Lyon, Adm'r,	203 50	
New London, J. N. Harris, by Robt. Coit, H. R. Bond, and M. S. Harris, Ex'rs, add'l,	416 52	
Windham, Clarissa P. Huntington, by Wm. Swift, Ex'r, add'l,	4 12	—3,246 53
		6,416 33

Correction.—In August *Herald*, Hartford, Mis. Soc. of Conn., 66.60, should read, Plantsville, Cong. ch., 17.20; Wethersfield, Cong. ch., 49.40.

NEW YORK.

Albany, Mary C. Noyes,	3 00	
Brooklyn, Beecher Mem. ch.	10 00	
Busti, Eli Curtis,	5 00	
East Bloomfield, Mrs. Eliza S. Goodwin,	5 00	
Geneseo, Friend,	140 00	
Hague, Rev. L. C. Partridge,	1 00	
Jamesport, Cong. ch.	7 25	
Merrickville, Mrs. J. F. Hardie,	1 00	
New York, O. W. Coe, 50; M. A. Bates, 5,	55 00	
Northville, Cong. ch.	14 60	
Orient, Cong. ch.	14 80	
Patchogue, 1st Cong. ch.	25 30	
Pawling, Quaker Hill ch., toward support Dr. J. H. Ingram,	166 50	
Port Leyden, A. J. Schroeder,	7 00	
Poughkeepsie, 1st Cong. ch., toward support of Dr. G. C. Raynolds,	100 00	
Rockaway Beach, Cong. ch.	17 00	
Spuyten Duyvil, Mrs. David H. Kellogg,	2 00	
Woodville, Cong. ch.	7 28	
Youngstown, Mrs. Jas. Anderson,	20 00	
——, Interested Friends, 175; C.E.P., 100; Friend, 50,	325 00	—926 73
Legacies.—Rochester, Harvey Lyon, add'l,		300 00
		1,226 73

NEW JERSEY.

Elizabeth, J. T. Whittlesey,	2 50	
Trenton, Friend for missions in China,	40 00	
Upper Montclair, Christian Union Cong. ch.	225 00	—267 50

PENNSYLVANIA.

Philadelphia, Chas. C. Savage,	500 00	
Pittston, 1st Welsh Cong. ch.	17 70	—517 70

MARYLAND.

Baltimore, Geo. Frame,		10 00

NORTH CAROLINA.

Montreat, Three Friends,	15 00	
Sanford, Cong. ch.	55	—15 55

GEORGIA.

Atlanta, Friends,		15 00

FLORIDA.

Interlachen, Cong. ch.		3 41

ALABAMA.

Hilton, Antioch Cong. ch.		50

TENNESSEE.

Chattanooga, East Lake Cong. ch.	35 00	
Memphis, Stranger's Cong. ch.	8 65	
Nashville, Miss. Soc. of Fisk University,	10 00	—53 65

INDIANA.

Terre Haute, 1st Cong. ch., Friend, 3; Rev. J. M. Sutherland, 9,		12 00

KENTUCKY.

Lexington, 1st Cong. ch.		3 50

MISSOURI.

Breckenridge, Cong. ch., of which 5.52 from Y. P. S. C. E., toward support Rev. J. H. DeForest,	16 42	
Chillicothe, Rev. J. P. Field,	5 00	
Hannibal, Pilgrim Cong. ch.	10 00	
St. Joseph, Mrs. Clementine A. Sherwood, deceased,	3 00	—34 42

OHIO.

Akron, West Cong. ch.	62 00	
Ashtabula, 2d Cong. ch.	6 00	
Berea, 1st Cong. ch., toward support Rev. W. E. Fay,	18 90	
Chardon, 1st Cong. ch.	22 90	
Cleveland, Pilgrim ch., toward support Rev. H. T. Pitkin, 166.67; Euclid-av. Cong. ch., 55.94; Plymouth Cong. ch., 21; Cyril chapel, 8; Hough-av. Cong. ch., 1.37; Horace Ford, for native helper, Foochow, 20,	272 98	
Conneaut, Mrs. Grace Hayne,	2 00	
Cuyahoga Falls, Cong. ch.	9 00	
Elyria, Marie M. Lickorish, 12; Friend, 5,	17 00	
Hudson, Cong. ch.	4 00	
Kingsville, Eliza S. Comings,	5 00	
Lexington, Cong. ch.	15 00	
Madison, Cong. ch.	13 86	
Marietta, 1st Cong. ch., Member, for native preacher, Madura, 30; S. H. Plumer, 1,	31 00	
Nelson, Cong. ch.	4 36	
No. Ridgeville, Cong. ch.	10 00	
Oberlin, 2d Cong. ch., 78.17; Mrs. L. G. B. Hills, 20,	98 17	
Ruggles, Cong. ch., 58.34; Mrs. M. S. Taylor, 3,	61 34	
——, a returning missionary,	3 00	—656 51
Legacies.—Mad River, Frances J. Snodgrass, by Samuel R. Harshman, Trustee, add'l,		158 29
		814 80

ILLINOIS.

Aurora, New England Cong. ch., for salary Rev. W. M. Stover, Africa, 225; Dr. E. E. Bouslough, 100, 325 00
Batavia, Cong. ch. 61 00
Beloit, First Cong. ch. 60 00
Belvidere, Miss Julia S. Morrill, 25 00
Champaign, Cong. ch., 87.53; Mr. and Mrs. Kofoid, for Shansi Mission, 5, 92 53
Chandlerville, Cong. ch. 51 41
Chicago, Kenwood Evan. ch., 337.16; Union Park for Forward Movement missionary, 75; First Cong. ch., 40.62; Central Park, Cong. ch., 33; Evanston-av. Cong. ch., 5; Cragin Cong. ch., 1.25; Mrs. Mary S. Hale, 500, 992 03
Creston, Cong. ch. 10 63
Delavan, Richard Hoghton, for native preacher, Central Turkey, 50 00
Downer's Grove, Cong. ch. 20 00
Elgin, First Cong. ch. 50 00
Evanston, First Cong. ch., 164; do., toward support Rev. D. C. Greene, 57.26, 221 26
Farmington, Mrs. Mary S. Little, 5 00
Galva, Cong. ch., for 1898 and 1899, 55 49
Glen Ellyn, Mr. and Mrs. W. B. Lloyd, 4 00
Healey, Bethany Cong. ch. 2 50
Hinsdale, Cong. ch. 20 44
Jacksonville, Cong. ch. 24 75
Marseilles, Cong. ch. 8 00
No. Aurora, Cong. ch. 3 50
Pana, Cong. ch. 5 37
Peoria, Rev. A. A. Stevens, 3 00
Ravenswood, Cong. ch., for support Rev. C. S. Sanders, Turkey, 89 86
Rockford, Thos. D. Robertson, 50 00
Rockton, Mrs. S. L. Unger, 7 00
Rogers Park, First Cong. ch. 1 55
Woodburn, Cong. ch., Ladies' League, 1 54—2,240 86

MICHIGAN.

Hersey, Cong. ch. 2 01
Hopkins, 1st Cong. ch. 3 12
Jackson, 1st Cong. ch. 121 00
Lansing, Pilgrim Cong. ch. 1 20
Muskegon, 1st Cong. ch. 43 05
Romeo, Cong. ch. 19 10
Saginaw, Cong. ch. 55 00
Watervliet, Plymouth Cong. ch., of which 25 from Geo. Parsons, 60 08
Wheatland, Cong. ch. 13 20
Williamston, Cong. ch., Helping Hand Soc., 50
Wolverine, Cong. ch. 3 00
—— Friend, 50 00——371 26

WISCONSIN.

Appleton, Miss Ellen T. Butler, 5 00
Beloit, 1st Cong. ch., Geo. R. Leavitt, 75; 2d Cong. ch., 35, 110 00
Brandon, Cong. ch. 11 00
Curtis, Zion Cong. ch. (German), 1 00
Janesville, 1st Cong. ch. 50 00
Lake Geneva, 1st Cong. ch. 13 00
Merrill, Emanuel Scan. ch. 3 50
Milwaukee, Bethlehem Cong. ch. 5 00
Pleasant Valley, Cong. ch. 5 16
Spring Valley, Cong. ch. 3 74
Sturgeon Bay, Cong. ch., add'l, 3 00
West Rosendale, Cong. ch. 17 10
Whitewater, Cong. ch. 14 00——241 50

Legacies.—Beloit, Mrs. Ellen B. French, add'l, 2,000 00

2,241 50

IOWA.

Alden, Cong. ch. 11 44
Avoca, German Cong. ch. 8 58
Burlington, Cong. ch. 22 50
Columbus City, Welsh Cong. ch. 6 50
Council Bluffs, 1st Cong. ch., N. P. Dodge, 50 00
Cromwell, Cong. ch. 13 00
Des Moines, Plymouth Cong. ch. 95 12
Dubuque, 1st Cong. ch. 43 25
Fayette, Cong. ch. 26 50
Grinnell, "F." 5 00
Independence, Cong. ch. 34 38
Lansing, Rev. Andrew Kern, 3 00
Mason City, First Cong. ch. 36 66
Muscatine, First Cong. ch. 39 00
Nashua, 1st Cong. ch. 10 00
Orient, Cong. ch. 15 85
Ottumwa, Zion Cong. ch. 6 00
Rockford, Cong. ch. 3 38
Shelby, Friend, 3,000 00
Sioux City, Riverside Cong. ch. 2 20
Tabor, Cong. ch. 53 35
Waterloo, 1st Cong. ch. 91 68
Williamsburg, Welsh Cong. ch. 18 00—3,595 39

MINNESOTA.

Ada, Cong. ch. 7 46
Ellsworth, Cong. ch. 1 68
Fertile, Cong. ch. 7 00
Freeborn, Cong. ch. 4 75
Freedom, Cong. ch. 3 00
Lake Benton, Cong. ch. 5 00
Medford, Cong. ch. 4 00
Merriam Park, St. Paul, Olivet Cong. ch., for Hulakegh Mission, 50 00
Minneapolis, Plymouth Cong. ch., 475.30; Como-ave. Cong. ch., 100.00; Lyndale Cong. ch., 29.50; Fifth-ave. ch., 4.25; Mrs. S. S. Sickels, 10.00 619 05
Moorehead, 1st Cong. ch. 16 18
Northfield, Friend, 10 00
Perham, Rev. W. E. Griffith, 3 00
St. Paul, Mrs. L. H. Page, 50 00
Walnut Grove, Cong. ch. 2 50
Waseca, Cong. ch. 20 00
Winona, 1st Cong. ch., of which 100 from W. H. Laird, 150 00——953 62

Legacies.—Minneapolis, Miss Lucy D. Lyman, 1,000 00

1,953 62

KANSAS.

Netawaka, Cong. ch. 9 50
Newton, Fred Tangeman, 10 00
Osage City, Welsh Cong. ch. 1 40——20 90

NEBRASKA.

Ainsworth, Cong. ch. 55
Creighton, Cong. ch. 10 00
Curtis, Cong. ch. 15 00
Genoa, Cong. ch. 10 00
Irvington, Cong. ch. 10 25
Leigh, Cong. ch. 8 28
Lincoln, Vine-st. ch., Rev. F. C. Cochran, 5 00
Olive Branch, Ger. Cong. ch. 5 00
Omaha, 1st Cong. ch. 39 97
Santee Agency, Y. P. S. C. E. of Normal Training School, toward support Rev. G. E. Albrecht, Japan, 9 30
Scribner, Mrs. Hattie A. Bowles, 10 00
Springfield, Cong. ch. 2 35
Superior, Ger. Ladies' Miss. Soc. 5 00
Virginia, Friend, 150 00
York, Cong. ch. 59 78——340 48

CALIFORNIA.

Guerneville, Bible class and Sab. sch. 3 08
Monrovia, Cong. ch. 3 50
Niles, Friend, 18 65
Oakland, Mrs. M. E. Alexander, 250 00
Pomona, Pilgrim Cong. ch. 200 00
Rio Vista, Cong. ch. 10 05
San Francisco, Plymouth Cong. ch. 6 50
Stockton, Rev. J. C. Holbrook, D.D. 15 00
Woodland, Cong. ch. 6 15——512 93

OREGON

Portland, Hassalo-st. Cong. ch.	33 40	
Scappoose, Mrs. E. Little,	1 00	34 40

COLORADO.

Beulah, George Johnston,	5 00	
Cope, Cong. ch.	2 25	7 25

WASHINGTON.

Coupeville, 1st Cong. ch.	10 00	
New Whatcom, Tabernacle Cong. ch.	3 75	13 75

NORTH DAKOTA.

Niagara, Cong. ch., for West Central Africa Mission,	3 43	
Oriska, Cong. ch.	1 50	
Sanborn, Rev. S. F. Porter,	15 00	
Williston, Cong. ch.	2 00	21 93

SOUTH DAKOTA.

Buffalo Gap, Cong. ch.	4 00	
Jefferson, Andy Daley,	1 00	
Troy, Cong. ch.	5 00	
Waubay, Friend,	3 00	
Yankton, 1st Cong. ch.	70 00	
—— Friends,	104 90	187 90

OKLAHOMA.

Seward, Minnie Childs,	10	
Short Springs, Cong. ch.	1 25	1 35

DOMINION OF CANADA.

Province of New Brunswick. — Fredericton, Miss Wark, in memory of her mother,	300 00

From the Canada Congregational Foreign Missionary Society.

Rev. W. T. Gunn, Montreal, *Treasurer.*	500 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, ——, A grateful disciple,	88 00	
Mardin, A missionary and his wife,	25 00	
Syria, ——, An Honorary Member,	50 00	
Austria, ——, For China, N. N., V. H., Koniggratz, Betanie, Fl. 77.54,	31 90	
China, Pang Chuang, Miss E. Gertrude and H. Grace Wyckoff,	15 00	209 90

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions, in part,	11,918 50	
For Boarding School, Sholapur,	357 72	
For kindergartens at Kyoto and Maebashi,	600 00	
For rent and repairs, Osaka,	80 00	
For rent and repairs, Sappora,	80 00	13,036 22

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*	5,625 00

MISSION SCHOOL ENTERPRISE.

Maine. — Woodfords, Y. P. S. C. E.	5 00
New Hampshire. — Bennington, Y. P. S. C. E., .50; Greenland, Cong. Sab. sch., 12.50; Kensington, Y. P. S. C. E., for work in Turkey, 3.50; Merrimack, Jun. Y. P. S. C. E., 5.20,	21 70
Massachusetts. — Attleboro, 2d Cong. Sab. sch., 16.71; Danvers Centre, Y. P. S. C. E., 5.52; Lee, Y. P. S. C. E., 10; Leominster, Cong. Sab. sch., Little Lightbearers, for school in Madura, 10; Northfield, Y. P. S. C. E. of Trin. ch., 15; Salem, Tabernacle Cong. Sab. sch., 30; Shrewsbury, Y. P. S. C. E., 3; Worcester, Mr. A. C. Burrill, of Adams Sq. Y. P. S. C. E., 5.75,	95 98
Rhode Island. — Pawtucket, Y.P.S.C.E.,	5 00
Connecticut. — Enfield, Y. P. S. C. E., for work in Turkey,	15 00
New York. — Cambria, Cong. Sab. sch., 8; Sherburn, Cong. Sab. sch., 25.56; Sidney, Y.P.S.C.E., 5.50; Smyrna, Y.P.S.C.E., 2.50,	41 56
Pennsylvania. — Welsh Hill, Y.P.S.C.E.,	1 52
Missouri. — Republic, 1st Cong. Sab. sch.,	7 00
Illinois. — Champaign, Jun. Y.P.S.C.E., .99; Chicago, Douglas Park Cong. ch., of which 2 gift of Bertha Withrow, 3; Elburn, Y. P. S. C. E., 10; Jefferson, Y. P. S. C. E. of Ger. Cong. ch., .64; Wilmette, Jun. Y. P. S. C. E., 5,	19 63
Michigan. — Manistee, Y. P. S. C. E.,	10 00
Wisconsin. — Boltonville, Cong. Sab. sch., 2.32; Milwaukee, Bethlehem Cong. Sab. sch., 3, and Y. P. S. C. E., 2; West Rosendale, Y. P. S. C. E., 5,	12 32
Iowa. — Grinnell, Y. P. S. C. E., 7.50; Rockford, Cong. Sab. sch., 1.83, and Y. P. S. C. E., 2.82,	12 15
Minnesota. — Benson, Pilgrim Cong. Sab. sch., 2.51; Minneapolis, Pilgrim Cong. Sab. sch., 6.44.	8 95
Nebraska. — York, Cong. Sab. sch.,	5 65
South Dakota. — Keystone, Cong. Sab. sch.,	1 50
Utah. — Salt Lake City, Y. P. S. C. E.	2 00
Arizona. — Prescott, Y. P. S. C. E., for day school, Foochow,	10 00
	274 96

MICRONESIAN NAVY.

New Hampshire. — Manchester, 1st Cong. Sab. sch.,	11 80
Massachusetts. — Adams, Jun. Y. P. S. C. E., for the R. W. Logan, 3.44; Andover, Cong. Sab. sch., Miss Towne's class for Morning Star, 1; Dalton, 1st Cong. Sab. sch., for R. W. Logan, 20; Pittsfield, Pilgrim Memorial Cong. Sab. sch., 6.23; Westhampton, Cong. Sab. sch., 15,	45 67
Connecticut. — Meriden, 1st Cong. Sab. sch., 10; South Norwalk, do., 25; West Cornwall, Sylvia Rogers, for the Morning Star, 1,	36 00
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	127 76

FOR SUPPORT OF YOUNG MISSIONARIES.

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Illinois. — Aurora, 1st Y. P. S. C. E., 5; Champaign, do., 19.62; Glen Ellyn, do., 3.75; Joy Prairie, do., 10; Shabbona, do.,	

25; Sterling, do., 10; Toulon, do., 15; Wyanet, do., 10; all for MacLachlan Fund, 98 37

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COLORADO.— Denver, Plymouth Y. P. S. C. E., for Albrecht Fund, 5 00

253 06

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.— Springfield, Mrs. Harriet S. C. Birnie, 100 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

VERMONT.—St. Johnsbury, South Cong. ch., for school work, care Rev. H. N. Barnum, 20 00

MASSACHUSETTS.—Boston, 2d Cong. ch. (Dorchester) Extra-cent-a-day Band, for Evangelist, care Dr. F. C. Wellman, 10; Dedham, M. C. B., for work, care Miss H. J. Gilson, 10; Fitchburg, Y. P. S. C. E., for educational work, care Rev. H. K. Wingate, 45.35; Hyde Park, Jun. Y. P. S. C. E. of Clarendon-st. ch., for use Dr. H. N. Kinnear, 1; Lincoln, Y. P. S. C. E., for work, care Rev. E. Fairbank, 25; Melrose, Jun. Branch Progressive End. Union, for work, care Rev. E. G. Tewksbury, 3; Milton, Sab. sch. class, for work, care E. Huntington, 5; Roxbury, Mrs. Mary J. Weston, for work, care Rev. Jas. Smith, 25; do., Walnut-ave. Cong. ch., for work, care Rev. E. G. Tewksbury, 16.88; Springfield, Chinese Sab. sch., for work, care Mrs. C. A. Nelson, 25; Worcester, Piedmont Cong. ch., for work in Ceylon, 5, 171 23

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DISTRICT OF COLUMBIA.— Washington, Clara O. Richards, for work, care Mrs. L. S. Gates, 10 00

INDIANA.—Indianapolis, W. N. Jackson, for tutorship, Anatolia College, 50 00

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MICHIGAN. — Ann Arbor, Y. P. S. C. E., for work, care Dr. E. R. Wagner, 4 00

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		2,087 92
Donations received in July,		44,662 87
Legacies received in July,		13,951 18
		58,614 05

Total from September 1, 1898, to July 31, 1899: Donations, $432,847.55; Legacies, $92,183.21 = $525,030.76.

For Young People.

THE LAST TRIP OF THE "ROBERT W. LOGAN," 1898.

BY REV. FRANCIS M. PRICE, OF MICRONESIA.

All is bustle on the beautiful beach at the Ruk Station this morning. The great canoe house is filled with boys, girls, men, and women, idle loungers, who, reclining on mats, sitting on trunks and boxes, or perched on the sides of canoes, watch with evident interest the busy workers outside. Some of the boys are climbing up the tall, slender cocoanut trees and throwing down the nuts to those below, who are tearing off strips of the husks for strings and skillfully making them into bundles. Others are carrying boxes of Ruk earth (much valued by the Mortlock people for its coloring qualities), old tin cans filled with raw preserved bread fruit, baskets of food, and various native trinkets, and casting them down on the already too large pile of personal effects to be taken on the *Logan* on its trip to the Mortlock Islands. The schooner lies about a mile from shore, tugging at her cables, for the sea is rough. Let us take a look at some of the passengers for this trip.

Here are Jon and Jonpain, his wife, who, after being in school a year, took charge of the little church at Elin. In school Jon bore the name of "Jon Nuokus," Jon the timid, because he was always afraid the Ruk people would kill him. Once, when the neighboring Lukuna people got angry at one of our young people and came over, thirty strong, decked out with war paint and feathers, carrying long spears and a few Winchester rifles, Jon came to the door of the schoolroom and cried, "Teacher, the fighters are coming; I think there are ten thousand of them!" Would you have been afraid had you seen that crowd of wild, painted, angry, armed Ruk warriors? Perhaps not, but I believe you would. However, Jon surprised us after he had taken charge of the Elin church, for when some sons of Belial tried to drive him away he stood his ground, although they levelled their guns at him and shook their war clubs. So "Jon the timid" became "Jon the brave." But Jonpain, his wife, was taken sick and pined for home. So we are to take them home to Lukunor.

Others of the company are Ropi and Mary, with their five little children. The parents have been two years in school, and at the same time have had charge of the little church over the river. Ropi has been indiscreet and is going home under a cloud, but will doubtless be justified in due time.

Miss Beulah Logan, with a group of her school girls, Kantasi, Lista, and Lilian, looking very pretty in their neat "Mother Hubbards," are waiting on the shore for the boat to be made ready. The captain calls, "All aboard," the boys push off the boat, and soon we are aboard the *Logan* as she sails away on her seventh trip to the Mortlock Islands.

Our first stop is at Nama, where we go ashore and spend a busy day. Morning and afternoon meetings are held, the latter a communion service,

before which candidates are examined and the approved ones recommended for baptism, cases of discipline adjudged, backsliders reclaimed and encouraged, open sin rebuked, quarreling members reconciled, many couples — some who have been awaiting our coming for months — are married, and the church put in the best possible condition for another year's work. Late in the day we stand off for Losap, ten miles away, and at sunset drop anchor in her beautiful harbor. The two churches in this lagoon are visited and the usual services held. Ari and Orpa, the teacher and his wife, have done so well here that we take them with us for a larger field in Ruk, leaving Alpert and Anis in their stead. The people show their affection for their teachers by loading them with presents, and among these Orpa receives two tiny pigs, not bigger than kittens, ten days old. What with the care of her little boy, Kalfin, namesake of the great John Calvin — the brightest and most mischievous Ruk boy I ever met — her little babe, Elin, and her pigs, Orpa has her hands too full, and she allows babes and pigs to roam the deck at will.

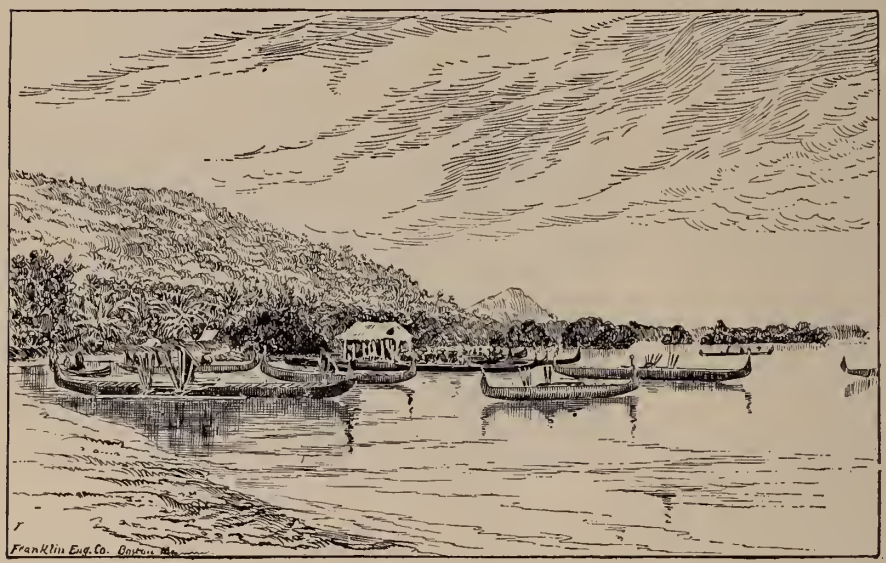
THE SCHOONER WHICH WAS LOST.

After two days the anchor is weighed and away we go for Namaluk, sixty miles farther on, thence to Etal, thirty-five miles still farther, thence another five miles to Motr and Kuku and Ta in the Satoan lagoon, and Saturday night our ship lies still under the lee of the large island of Satoan. Bili and Arlena are the teachers here, and Eab is the chief. On Sunday we go ashore and hold a service in the large church, where fully four hundred nicely dressed people and many little children, with the brightest black eyes you ever saw, gather for the service and make the welkin ring, singing hymns of praise to our glorious God and Saviour. The morning service being over, the people crowd around us to shake hands and talk, and among them four young men and their betrothed wives — pretty little brown-eyed misses — come forward to ask to be taken into our Ruk training school. They are examined and admitted.

Monday morning all are on board the schooner — twenty-four boys, Moses and his adopted little son, Filip, Miss Beulah Logan and her girls, now seven in number, Captain Foster and the mate, Mr. Coe, and, last but not

least, Orpa, with her babies and pigs. Everyone is happy, friends on the shore wave their adieus, and cheerful voices shout back parting words. But the captain is anxious. The wind has increased and veered around, and is now blowing directly from the lagoon shoreward. The sea is choppy and running a little high and it is hazardous to attempt to move the ship; yet, hoping for the best, the effort is made, only to end in failure.

What can we do? Human help is of no avail in the presence of these mighty powers, and all turn to the unfailing and divine Helper. Above the roar of the sea and the whistling of the wind in the rigging, are now heard tender accents of pleading with the merciful Father, who "maketh the storm a calm" for his children, and who "bringeth them to their desired haven."



RUK HARBOR.

All day Monday and all night successive squalls beat our ship with driving rain and lash the sea into greater and greater fury. By Tuesday evening the wind has increased to a gale, and the sea is sending in great rollers which toy like demons with our ship and mock our fears.

Our position is now perilous in the extreme. It is dangerous to go ashore, for between us and the beach is a wide shoal of jagged rocks over which the foaming waves are breaking, and it is dangerous on board, for the ship threatens to drag her anchors and throw us on these rocks at any moment. Had the Master, who said, "Go" and "Lo, I am with you always," forgotten us? No! for there was an unseen hand that held our little ship during that never-to-be-forgotten Tuesday night. Had we gone ashore in the darkness, many must have been dashed to death against the rocks by the surging sea.

Wednesday morning just as the gray of dawn revealed in dim outline the long row of cocoanut trees on the shore, the big anchor lost its grip, and the schooner, rolling from side to side, moved slowly backward, as if reluctant to

meet its doom, and at last, striking the rocks with a shudder and groan, ground off her keel from stem to stern and shot up her rudder through the deck. The proud little ship that has breasted so many waves is now as helpless as a child. In a short time the boat was alongside and Miss Beulah Logan handed down into it. Orpa's babies are next put in, and Ari stands by their side, but although the boat is in imminent danger of being swamped Orpa stands with both feet outside the railing, clinging to the guard chain. Her husband reaches up both hands to lift her down. "Why don't you get in, Orpa?"

"Where are my pigs?" "They cannot be found; get in quickly or we'll all be drowned."

"My pigs will be drowned." "Jump!" says her husband, sternly.

"And leave my pigs? I want my pigs."

"Get in the boat at once," I said, "or you will be left behind."

Reluctantly and slowly Orpa let herself down into the boat, mumbling as she did so: "I do pity those pigs very much."

WHERE THE LOGAN WAS WRECKED.

Seven brave girls stand on the deck and watch the launching of the boat, one of them not able to swim. "What shall we do?" they ask, as the boat moves away. "The boat will come back and take you ashore." But the boat could not return. The sea was too high. The girls did not complain, but turned to the captain for advice. They said there were tears in his eyes as he said: "You will have to swim ashore, girls, on oars or pieces of the ship." "All right," they replied, cheerfully.

Plash, goes a girl into the sea! The captain throws her an oar, and she boldly pushes out for the shore. Plash, goes another, and takes a board, and then another, until all are struggling in the surge. At first they are frightened, but finding that they can keep themselves afloat and that the sea is carrying them shoreward, they lose their fears and shake their heads with merry peals of laughter as the waves dash over them. Strong men swim out to offer help, but they prefer to help themselves. One, however, not knowing how to swim, rides to safety on her brother's back.

The Christian chief, Eab, orders his people to aid in saving the cargo, and to make sure that nothing is stolen. All lend a helping hand, the goods are soon stored in a dry place, the missionaries and boys and girls are safely housed, crowds of curious people stroll about or stand watching the wrecked ship now lying on the beach, and Orpa walks about, with little Elin in her arms, watching, with a look of satisfaction on her face, her two valued pigs.

Do you wonder that a praise service was held in the church? Vessels are sometimes lost, but God's children are always safe. Within a very few days

after the wreck a good ship came along and carried us all safely back to Ruk. Was not God good to us? Now we need another schooner, and I am sure all the boys and girls who had a share in building the last ship will want to help replace her with a larger and better one. Many new islands, where there are

THE GIRLS' SCHOOL AT RUK.

hundreds and thousands of boys and girls in heathen darkness, await the coming of this schooner. I think that the good Father who saved us from the wreck wants us to carry his gospel to these lost children. Let us give what we can to help build a new schooner.

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